Sir William Jones

Bicentenary of his Birth

Commemoration Volume

1746-1946



THE ASIATIC SOCIETY



Sir William Jones as a boy

(From an original painting by Sir Joshua Reynolds in the Collections of the Society)

Gift

SIR WILLIAM JONES

BICENTENARY OF HIS BIRTH
Commemoration Volume
1746-1946



THE ASIATIC SOCIETY
1 PARK STREET KOLKATA 16

COMPUTERISED

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PREFATORY NOTE

It is my privilege to present the reprint of the commemoration volume of the bi-centenary of birth of Sir William Jones, the illustrious founder of the Asiatic Society. Sir William Jones was a many faceted personality and if I am permitted to say so a "Renaissance man".

If the revival of Greco-Roman language and culture is the hallmark of European Renaissance, the revival of Sanskritic Studies under the aegis of the Asiatic Society and Sir William Jones had instilled a sense of pride amongst all Indians to the ancient culture and civilization of India. The messages received on the occasion from institutions of higher learning and research from world over and incorporated in this volume would testify to the signal contributions made by Sir William Jones and the Asiatic Society.

This volume, I am sure, would be of abiding interest not only to the innumerable admirers of Sir William Jones but to all students engaged in studies on India's heritage.

Kolkata
November 11, 2002

Dilip Coomer Ghose
General Secretary

Bi-Centenary of

Sir William Jones

Founder of Royal Asiatic Society of Bengal



1746 - 1946

INTRODUCTION

The Bicentenary Celebrations to commemorate the birth of Sir William Jones, the founder of this Society, were held in the beginning of 1946. We offer apologies for the inordinate delay in bringing out this Volume, due no doubt to unavoidable circumstances, as explained by the then and the present Secretaries. I deem it a great privilege to present this Volume to the members of this Society as also to all who are interested in the work initiated by the great founder.

Founder of the oldest Oriental Society and himself a scholar and investigator of the first rank, Sir William Jones will be remembered for all ages as one of the foremost intellectuals of the world. I fervently hope that the ideal and the scope of the activities of the Asiatic Society as formulated by the founder will continue to be remembered by all concerned. May the Society continue to be a source of inspiration to all investigators of truth in arts and science and justify its existence in Independent India.

15th August, 1948.

RAMA PRASAD MOOKERJEE,
President.

FOREWORD

BICENTENARY OF SIR WILLIAM JONES (1746–1946)

In the darkest days of the Second World War the corridors of our Society reverberated with the variegated voices of many nations; Indian, Chinese, British, American and others, in the interval of their pressing duties, military or civil, sought the hospitality of the Society founded in 1784 by Sir William Jones, one of the greatest linguists and humanists of the modern age. A soldier-poet, Fellow of the Royal Society of Literature, paid a significant poetic homage to Sir William:

> How far lies Harrow from Hindusthan?
> Viewing the Hooghly, I reflect a thought
> I sense you shared. Bengal was not our plan;
> Yet it provides still solaces unsought.

In 1944 we celebrated the 160th anniversary of the foundation of the Society and remembered that, as early as 1941, our Council thought of celebrating the centenary of the death of our illustrious Secretary James Prinsep (1799–1840). But the war forced the postponement of all such cultural activities till 1945 when we began sending our invitations with the dawning of Peace. We took advantage of the date of the birth of Sir William Jones and made our Annual Meeting of 1946 synchronize with the Bicentenary celebration. Its success, as attested by the warm *messages* printed in this volume, gave the touch of poetic justice to the career of Sir William who was a Poet and Scholar rolled in one. He was one of the earliest to compose poems dedicated to the deities of the Indian pantheon. He was also the first to forge the link of cultural collaboration of the East and the West, by demonstrating the genetic relation of the Sanskrit with the languages of the West.

The sixteenth century Italian scholar Sassetti apparently studied Sanskrit calling it 'a pleasant musical language' and uniting *Deo* with *Deva*. In the seventeenth century the Dutch Protestant missionary, Abraham Rogerius, published in 1651 the translation of Bhartrihari in Europe for the first time. So we find many Catholic missionaries of South India, French and Belgian, studying a little Sanskrit, and mixing with Tamil, producing the faked *Ezour Vedam*, the target of Voltaire's criticism; and Anquitil du Perron, visiting India before Sir William Jones, provoked the latter's sarcastic criticism of premature handling of Sanskrit texts.

As early as 1725 we find the German missionary (translator of the Bible into Tamil) Benjamin Schultze emphasizing the similarity between the *numerals* of Sanskrit, German and Latin. Sixty years after, in February 1786, Sir William Jones, in his third Annual Discourse on the History and Culture of the Hindus, made the following epoch-making observation:—

> 'The Sanscrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the *Greek*, more copious than the *Latin*, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from a common source, which, perhaps, no longer exists; there is a similar reason, though not quite so forcible, for supposing that both the *Gothic* and the *Celtic*, though blended with a very different idiom, had the same origin with the *Sanscrit*; and the old *Persian* might be added to the same family.'

That was the epoch when, along with a veritable revolution in the study of linguistics, there was a revolution in our notion of the age of the earth. Hutton in his *Theory of the Earth*, challenged the Mosaic account of the creation and the 'custodians of the Pentateuch were alarmed by the prospect that Sanskrit would bring down the

Tower of Babel! To anticipate the danger they pilloried Sanskrit as a priestly fraud' (*vide* Hogben: *The Loom of Language*, pp. 170–181).

With the firm conviction of a scientist, elected in 1772 to the membership of the Royal Society, Sir William Jones affirmed:

> 'I can only declare my belief that the language of Noah is irretrievably lost.'

Another remarkable Englishman, Horne Tooke, in his *Diversions of Purley* (1786) anticipated Bopp and other pioneers of comparative grammar. The German traveller, Pallas, worked out the project of the mathematician-philosopher Leibniz (1646–1716) and published *Comparative Vocabularies of all the Languages of the World* (1787). This uncritical work was soon superseded by the German grammarian-philosopher Adelung's *Mithridates* or General Science of Languages, published in four volumes between 1806–1817.

Meanwhile our Asiatic Society of Bengal, under the inspiring lead of Sir William Jones (dying prematurely at the age of 49 in 1794) and his worthy successor H. T. Colebrooke and his colleagues, published many valuable articles and Sanskrit texts, grammars, dictionaries, etc. together with the monumental *Asiatick Researches* (1789–1839). But all such publications were temporarily shut out from the Continent, together with Tea and Coffee, by Napoleon's Continental blockade.

Napoleon, however, rendered an unconscious service to Orientalism by taking with him, on his expedition to Egypt, some of the leading scientists and savants; and they brought to Europe the now famous Rosetta Stone which was discovered on one of the branches of the river Nile, by a man in the French army, working under Napoleon. This trilingual inscription helped J.F. Champollion (1790–1832) to decipher fully the hieroglyphs; and we have the satisfaction this year to felicitate the members of the XXI International Congress of Orientalists in Paris on their meeting at the 150th anniversary of the discovery of the Rosetta Stone (1799)

which linked up (as we find today) the civilization of the Nile Valley with that of the Indus Valley.

What the French scholars have done for Egyptology the British Sanskritists like Wilkins, Jones and Colebrooke have done for Indology. Our former President, Henry Thomas Colebrooke (1765–1837) laid the foundations of the Royal Asiatic Society of Great Britain and Ireland (1823–1829) and our famous Secretary, James Prinsep (1799–1840), before his premature death, satisfactorily deciphered the Asokan inscriptions and through his studies in Indian epigraphy and numismatics, initiated a new era in the scientific study of Indian history and culture.

Sanskrit and the Indo-European languages apart, our Society through its learned members have pioneered the studies of many other languages and cultures of Asia through our Journals and Proceedings, Memoirs and the *Bibliotheca Indica* (originally styled *Bibliotheca Asiatica*). Chinese characters were actually printed here in Bengal by Jones, and Marshman helped Rev. Taberd of Cochin China, to print his Annamite-Latin Dictionary (1838). Tibetan grammar and dictionary were published by our Society helping the researches of that celebrated Hungarian Csoma de Koros (1784–1842), whose works were followed up by Rai Bahadur Sarat Ch. Das, Dr. Satis Ch. Vidyabhusan and others. Our first Indian President, Dr. Rajendralal Mitra, who published our first Centenary Review in 1884, rendered yeoman service to the cause of Indian archaeology, fine arts, and textual criticism, drawing into a line of collaboration eminent Pandits like Satyavrata Sāmasramī, Haraprasād Sāstri and others. Arabic and Persian, among other languages of the Middle and the Near East, also received generous attention.

Thus while presenting this Bicentenary Commemoration Volume to the public, we may humbly profess that in spite of inevitable fluctuations in our fortune, we have tried to keep up the tradition of Sir W. Jones and serve the cause of Science and Culture in general and of Asian languages and civilization in particular.

We appeal, on this solemn occasion, to the leaders of Free India, to the Government of Bengal and to the Government of India to come forward to help us in developing our historic Society into the Central Institute of Asian Languages and Cultures. For that we must have a well-planned building, with modern equipments, so as to be able to serve the public to the best advantage. During the critical years of the first World War we were fortunate to be guided by our great leader, Sir Asutosh Mookerjee (1864–1924), and we are happy to have his learned son, the Hon'ble Mr. Justice Ramaprasad Mookerjee, M.A., B.L., as our President, in this anniversary of Indian Independence, when we publish this Commemoration Volume.

We express our best thanks to all our friends, colleagues and well-wishers, in India and abroad, who could send warm messages, etc. printed in this volume. We also record our thanks to many others, who could not send a formal message or paper but expressed their good wishes in personal letters. Many of our letters of invitation alas, went astray, during the chaotic days of 1944-45; even many cables were stopped from delivery. Hence we find big gaps in the countries represented in our Bicentenary Celebration as well as in the Volume growing out of it.

I thankfully remember the services rendered, in correcting proofs, etc. by Prof. S. K. Chatterji, Dr. R. C. Majumdar and Dr. B. C. Law. Our energetic General Secretary, Dr. K. N. Bagchi, was ever helpful and the Baptist Mission Press tried to do full justice to the polyglot manuscript entrusted to their care.

The Bicentenary Celebrations attracted a large and sympathetic audience who were entertained with public *lectures* on scientific subjects, with a special *exhibition* and an *excursion* on the river Hooghly in a steamer placed at our disposal by Messrs. McNeil & Co., through the kind offices of Mr. A. P. Benthall, member of our Council. The Geological Survey, the Indian Museum, the Archaeological Survey, the Imperial Records Department, etc. deserve our best thanks for their collaboration in making the exhibition as instructive

as it was interesting. We are specially thankful to our former President, Dr. W. D. West, who fascinated the audience with his illustrated lecture on the 'Birth of the Himalayas'.

That reminds us of the fact that a superb original painting, the 'Himalayan Symphony' by the renowned painter Nicholas Roerich was presented by him to our Society on the occasion. We expressed our gratitude to him but alas he expired and we shall not have the pleasure of presenting him with a copy of the Volume.

I must, in conclusion, thank Rao Saheb P. O. Matthai, M.A., Superintendent and his whole Staff who helped to the best of their abilities to make the function a grand success.

KALIDAS NAG,
General Secretary,
Royal Asiatic Society of Bengal
(1942–1946).

CALCUTTA,
15th August, 1948.



Himalayan Symphony

By Nicholas Roerich.

Specially painted by Mr. Nicholas Roerich for presentation to the Society on the occasion of the Bicentenary Celebrations of the birth of Sir William Jones

PREFACE

The Bicentenary Celebrations, which form the subject matter of this interesting volume, took place in January 1946, and we are publishing the proceedings in September, 1948. This obviously needs an explanation.

The manuscript of this volume was prepared with great care and at a personal sacrifice by Dr. Kalidas Nag, our former General Secretary and Editor of this volume and was sent to the Press in 1946. But, on account of the serious disturbances in Calcutta and the subsequent strikes which almost completely dislocated all printing and publication work in Calcutta, not much headway could be made by the Baptist Mission Press, in spite of their best efforts to bring it out much earlier. The problem of obtaining suitable paper for this publication was not less insuperable, and we had to remain content with what we could procure locally. These and other facts, which are equally serious, are responsible for this inordinate delay for which I must apologise to those who are likely to take interest in the Souvenir.

With this volume we extend our fraternal greetings and collaboration to all the learned Societies which are keeping in touch with the Royal Asiatic Society of Bengal all these years.

K. N. Bagchi,
General Secretary.

15th August, 1948.



H.E. Lord Wavell shown round the rare MSS. of the Society by Drs. Saha and Nag on the occasion of the inauguration of the Bicentenary Celebrations on 10th December, 1945

SECTION I—MESSAGES

VICEROY'S CAMP, INDIA.
(Calcutta), 29th December 1945.

DEAR SIR,

Thank you for your letter of the 11th December addressed to my Private Secretary. I fear it is most unlikely that I shall find time to compose a poem, but if one should occur to me I will send it. Also I regret that the pressure of business will prevent me from addressing the Society next March as I had hoped to do.

I send for the Society a book published in 1790 called 'A Short Review of the British Government in India and of the state of the country before the Company acquired the grant of the Dewanny.' I hope this book may be of some interest to the Society, to which I send my good wishes.

Yours sincerely,

Wavell

Viceroy.

* * *

SPEECH BY THE RT. HON'BLE R. G. CASEY, GOVERNOR OF BENGAL, AT THE ROYAL ASIATIC SOCIETY OF BENGAL, ON JANUARY 11th, 1946

We are met together here today, under the auspices of the Royal Asiatic Society of Bengal, to listen to Professor Meghnad Saha who tells us, an audience composed in part at least of laymen, about Atomic energy. Apart from the interest of what I am quite sure Professor Saha is going to tell us in this particular subject—it occurs to me that a field of great potential usefulness is opened up by lectures of this sort—in which well-known scientists and others should seek

to inform the lay mind of the community in simple terms, on what would otherwise be matters of too great complication for them to understand.

I do not know if such lectures are a part of your policy or if you have them very often, I would believe that they would be much appreciated. Perhaps you would also consider whether some general exposition of the advance of science in certain important broad directions could be included in such a series of lectures, as a part from talks on particular and defined subjects.

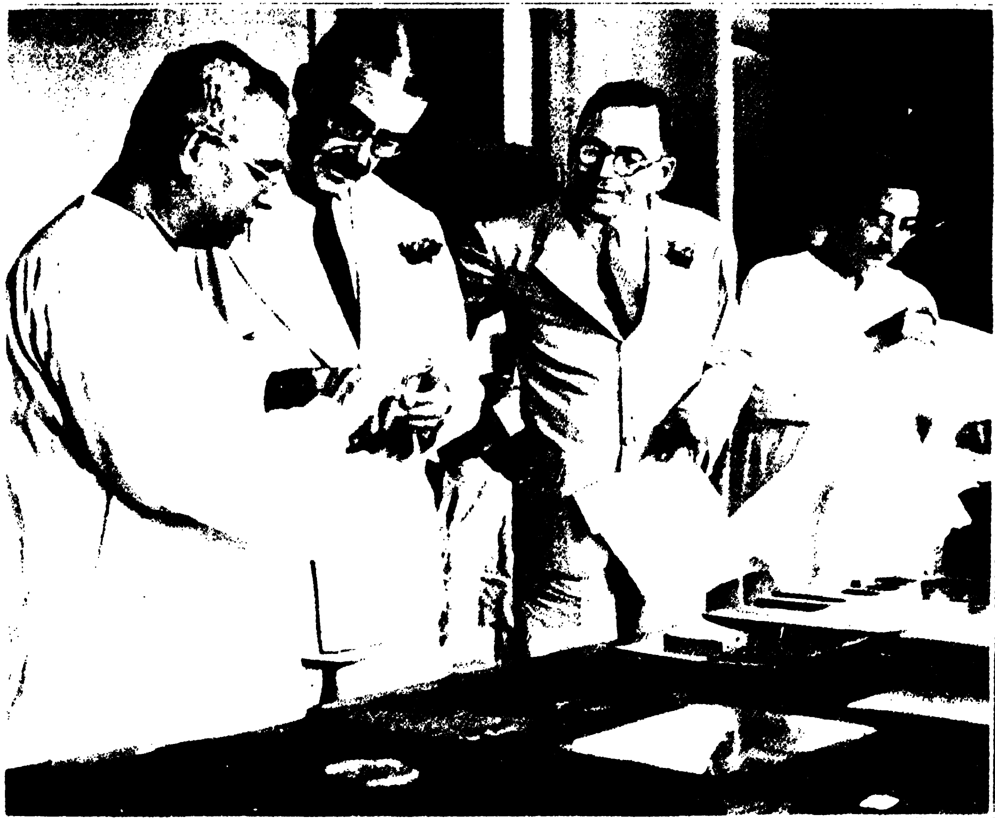
I know that you are also thinking about the project of improving and extending the cultural links between India and other countries. Personally I am not very enamoured of the word 'cultural'—as it has to me a rather pretentious sound—but I admit that I know no other word that adequately signifies what we mean.

I believe we should develop these cultural links to the utmost—and exploit all the avenues we can think of. Some will succeed to a greater extent than others. Let us go ahead and learn from experience.

In the course of these bicentenary celebrations, you will be commemorating the birth of your founder, Sir William Jones. Professor S. K. Chatterji has recently pointed out the astonishingly wide range of Sir William Jones' work and interests in his relatively short period of eleven years in India. He must have been one of the outstanding men of his generation. His contributions in many fields towards the cementing of India-British cultural relations were formidable in scope and range. Let us honour his name.

With great regret I shall be leaving these hospitable shores next month—and by reason of the pressure of events, this is likely to be the last time that I will have the privilege of attending one of your meetings as Governor of Bengal.

I hope I may be allowed to act as your unofficial ambassador on my return to my own country. You may count on me always to do my best to explain the problems of India, as far as I have been able to learn them during my stay here, to the people of other countries



H.E. Mr. R. G. Casey, Drs. Majumdar, Saha and Dutt
during the Bicentenary Celebrations

and I will always do my best to promote sympathy and understanding for this country in the other countries of the world. You on your part, representing one of the great learned associations of India, will, I know, do your best to introduce to the people of India the people and the problems of the rest of the world so that they too may be known and understood here.

RG Casey.

* * *

Whitehall,
London,
December, 1945.

My best wishes are with you today as you celebrate the Bicentenary of your Society's founder. The Society has indeed enjoyed a long and honourable history and I am happy to send my warm congratulations on this memorable occasion. Your work in the field of Science and the Arts can make a lasting contribution to understanding and goodwill among the nations of the world and it is my earnest hope that your efforts to this end may prosper.

(Sd.) LORD PETHICK LAWRENCE,
Secretary of State for India.

* * *

Whitehall,
London,
December, 1945.

I am glad to send you my good wishes and congratulations on the occasion of the Bicentenary of your founder. I am, you know, a firm believer that goodwill and friendship are the only sure bases for the solution of the world problems and of lasting peace; in your

special sphere you have a contribution to make of great value and I wish the Society every success in its labours.

(Sd.) Ernest Bevin,
Minister for Foreign Affairs.

* * *

SANSKRIT COLLEGE, CALCUTTA

On behalf of the students and staff of the Sanskrit College, the oldest Institution of its kind in India aiming at harmonizing the learning and wisdom of the East and the West, I offer my homage at the bicentenary of Sir William Jones.

Sir William Jones was a Pioneer in interpreting the East to the West. He was the first to bring out an English translation of Sakuntalā, India's most cherished possession.

Jones' work was utilized by Chézy for his French edition and translation. On the German translation was based Goethe's appreciation:

Willt du die Blūthe des frūhen, die Frūchte des spāteren Jahres,
Willt du was reitzt und enzūckt, wilt du was fāttigt und nāhrt,
Willt du den Himmel, die Erde, mit einem Namen begreifen:
Nenn'ich Sakontala Dich, und so ist alles gesagt.

एकत्रैव नवप्रसूनमनघं तत्सम्भवं सत्फलं
दिव्यं वस्तु सुखप्रसादजननं सन्तर्पणञ्चात्मनः ।
एकत्र त्रिदिवावनीपरिचयं लब्धुं च यस्यैषणा
नाभिज्ञानशकुन्तलादिह परं तस्यापरालम्बनम् ॥

May I suggest that as a fitting tribute to Jones' memory and an enduring symbol of world co-operation, the Royal Asiatic Society of Bengal undertake to publish a standard edition of Sakuntala with *variae lectiones* and *variorum notae.*

A. Banerji-Sastri,
Principal, Sanskrit College.

* * *

BENGAL SANSKRIT ASSOCIATION, CALCUTTA.

रयाल् एसियाटिक् सोसाइटि अफ् बेङ्गल् इत्याख्यप्राच्यगोष्ठीप्रवर्तकानां सुगृहीतनाम्नां देवभूयङ्गतानां वीलियाम् जोन्सपादानां द्विशततमजन्मोत्सवमधिकृत्य

प्रशस्तिः

विधिनियमवशाद् योऽवाप्य भूतिं प्रतीच्यां
सुचरितचयधाम प्राच्यतत्त्वं बुभुत्सुः।
त्रिदिवनिलयभाषाऽऽस्वादनेऽभूत् प्रसक्तः
स जयति बुधवर्यो वीलियाम् जोन्सनामा ॥ १ ॥

प्रथितगुणगणाढ्या वाङ्मयी प्राच्यसम्पद्
विषमसमयदोषान्मा प्रणाशं प्रयासीत्।
इति भरतधरायां प्राच्यगोष्ठीं व्यधाद्यः
स जयति बुधवर्यो वीलियाम् जोन्सनामा ॥ २ ॥

ललितमधुरभव्यां कालिदासस्य वाणीं
स्वदितुमलमिति स्युः कोविदा ये प्रतीच्याम्।
अनुवदनमथास्या योऽकृताङ्गल्यवाचा
स जयति बुधवर्यो वीलियाम् जोन्सनामा ॥ ३ ॥

जगति जनिमतः स्याद् धर्म एकः सहायो
न च पथि परलोकेऽस्यास्ति पाथेयमन्यत्।
इति मनसि निधायाऽनूदितो येन धर्मः
स जयति बुधवर्यो वीलियाम् जोन्सनामा ॥ ४ ॥

तुहिनकिरणकान्त्या स्पर्धते यस्य कीर्ति-
र्भुवि च बुधसमाजे मानभृद् यस्य संज्ञा।
निजकृतिबललब्धाऽमर्त्यभावो यशस्वी
स जयति बुधवर्यो वीलियाम् जोन्सनामा ॥ ५ ॥

विविधभणितिवर्गं वैबुधं च प्रतीच्यं
समधिगतवतस्तत्साम्यमालोकमानात्।
प्रथममिव यतोऽभूच्छब्दविद्याप्रवृत्तिः
स जयति बुधवर्यो वीलियाम् जोन्सनामा ॥ ६ ॥

स्वचरितवशभोग्यं प्राप्य लोकं समृद्धं
त्रिदशजनसमूहे भ्राजमानो विभूत्या ।
निखिलभुवनविद्यो मोदतेऽस्मत्प्रवृत्त्या
स जयति बुधवर्यो वीलियाम् जोन्सनामा ॥ ७ ॥

अतिविततसमित्या तप्यमानं समन्तात्
पुनरपि सुरभाषा मर्त्यलोकं पुनीयात् ।
व्यपगतमथ भूयान्मत्सरोत्थं च कष्टं
जनिसवसमितानां वीलियाम् जोन्सनाम्नः ॥ ८ ॥

इति 'संस्कृतसाहित्यपरिषत्' कार्यनिर्वाहकसमित्याः सदस्यवृन्दस्य ।

সিদ্ধান্তবিদ্যালয় ও মহাভারতকার্য্যালয়

৪১নং দেব লেন, কলিকাতা।

আদ্যন্তমধ্যরহিতঃ ক্রিয়াহীনঃ পুরাতনঃ ।
শতগ্রন্থিঃ স বঃ পায়াদেতদ্বস্ত্রসমো হরিঃ ॥ ১ ॥

আদাবাঙ্গলভাষয়ানুবদতা শাকুন্তলং নাটকং
পূর্ব্বো নীবৃতি পশ্চিমে সুরগিরো যেন প্রচারঃ কৃতঃ ।
স্যার্ জোন্সঃ স মহামনা উইলিয়াম্ ধন্যঃ সদা মন্যতে
দুষ্প্রাপঃ প্রথমপ্রদর্শকজনস্তস্যানুগো নো তথা ॥ ২ ॥

কুর্ব্বন্নুচ্চৈরধিকরণগো ন্যায়যুক্তং বিচারং
সংস্থাপ্যেমং সুবিপুল রয়াল এসিয়াটিক্ সোসাইটিস্ ।
নানাকার্য্যং জনহিতকরং নিত্যমেবানুতিষ্ঠন্
সংস্মর্ত্তব্যঃ সুচিরমভবৎ সাধু ইংরেজ এষঃ ॥ ৩ ॥

গ্রীগ্দেশীয়াং সুরগিরমিমাং লাটিনাখ্যাঞ্চ ভাষাং
চিন্তাশীলো জগতি মতিমানেকমূলাং বিবিঞ্চন্ ।
ভাষাতত্ত্বে পরমভিনবং হন্ত চিন্তাপ্রবাহং
সর্ব্বাবস্থাং স্মৃতিপথগতো জাতবান্ স প্রবর্ত্ত্য ॥ ৪ ॥

জার্ম্মান্-মার্কিন্-বৃটিশ-রুসিয়া-চীন-জাপানযুদ্ধৈঃ
ক্ষুব্ধং বিশ্বং ননু চ ভবিতা ভাবয়ন্নিত্থমাদৌ।
শান্তিস্থানং পরমমগমৎ পুণ্যবান্ স্বর্গলোকং
স্যার্ জোন্‌সঃ স প্রিয় উইলিয়াম্ বর্ত্ততাং তত্র নিত্যম্॥ ৫ ॥

শ্রীহরিদাস সিদ্ধান্তবাগীশ

* * *

गुरुकुल-विश्वविद्यालय-कांगड़ी

माननीय डा० कालिदासजी नाग,

नमस्ते।

यह जान कर अत्यन्त प्रसन्नता हुई कि आप Sir William Jones की द्विशताब्दी मना रहे हैं। भारतीय इतिहास पुरातत्व और संस्कृति के पुनरुद्धार और अनुसन्धान के लिये स्वर्गीय Sir William Jones ने जो अनुपम कार्य किया है उसके लिये हम सबको उनका ऋण और आभार स्वीकार करना चाहिये। निस्सन्देह जोन्स महोदय के प्रयत्न के परिणामस्वरूप पाश्चात्य जगत की पुरातन भारतीय इतिवृत्त में दिलचस्पी उत्पन्न हुई और उनके द्वारा स्थापित परम्परा व उनके पदचिन्हों पर चल करके भारतीय और विदेशी विद्वानों ने बड़ा भारी कार्य किया है। आपके द्वारा आयोजित उनके इस द्विशताब्दी समारोह के अवसर पर मैं गुरुकुल विश्वविद्यालय कांगड़ी की ओर से अपनी श्रद्धांजलि भेंट करता हूं और आशा करता हूं कि उन्होंने भारतीय साहित्य और इतिहास के अध्ययन में जो परिश्रम लग्न और शौक प्रदर्शित किया था उसका पाश्चात्य विद्वान आगे भी अनुसरण करेंगे और हम भी उनसे स्फूर्तिं पाते हुये उनके आभार को स्वीकार करेंगे।

इस प्रसंग में आपने अपनी प्रिय इस संस्था को भी स्मरण किया है इसके लिये मैं आपका धन्यवाद करता हूं। अवश्य ही इस संस्था की ओर से कोई प्रतिनिधि समारोह में सम्मिलित होते और अपने निबन्ध पढ़ते किन्तु आपका निमंत्रण हमें इतना अधिक विलम्ब से प्राप्त हुआ है कि यह अब किसी भी प्रकार सम्भव नहीं है।

आशा है आप स्वस्थ और सकुशल हैं। कृपादृष्टि बनाये रक्खें। हमारे योग्य सेवा लिखें।

भवदीय,

प्रियव्रत

आचार्य, गुरुकुल विश्वविद्यालय, कांगड़ी।

* * *

۱۳ اسفندار سنه ۱۳۵۵ فصلی

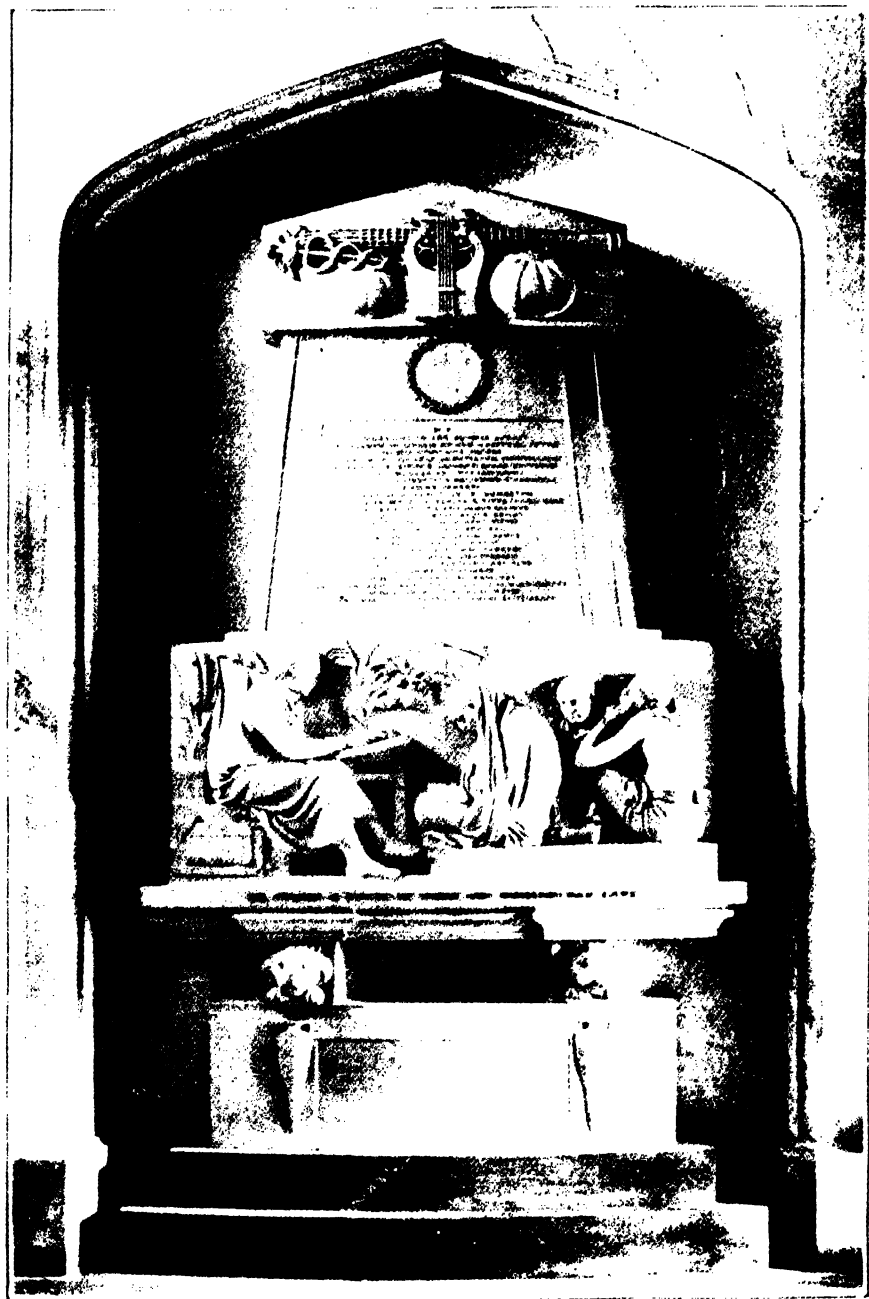
مطابق ۱۰ جنوری سنه ۱۹۴۶ عیسوی

حیدرآباد احیائے علوم کی ایک نئی تحریک کا مشرق میں علمبردار ہے اور ملک کے ہر طبقۂ آبادی کی ثقافت کا تحفظ چاہتا ہے ۔ حیدرآبادی خادمانِ علم کا یہ ادارہ جو سموت مآب شہزادہ و شہزادی برار بالقابہما کی ممتاز سرپرستی میں قائم ہے، سر ولیم جونس کی دو صد سالہ یادگار ولادت پر مسرت اور احترام کے جذبات کے ساتھہ اس تقریب میں شرکت کرتا ہے اور موصوف کے بلند پایہ خدمات کے اعتراف اور ان سے استفادے میں وہ کسی سے پیچھے نہیں ہے *

برائے مجلس عاملہ حیدرآباد اکاڈمی

محمد حمید اللہ ۔ شریک معتمد

...



Memorial to Sir William Jones in the ante-chapel of University College, Oxford.
Sculptor—John Flaxman, R.A.



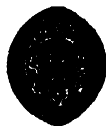
Praesidi et Concilio
Regiae Bengalensium Societatis
Rerum Asiaticarum studiis fovendis deditae
Cancellarius Magistri Scholares Vniversitatis Oxoniensis
S.P.D.

CUM *vobis placuerit, viri doctissimi, anno ducentesimo post natum Gulielmum Jones, Societatis vestrae conditorem, sollemnia celebrare, scitote nos has litteras ea mente scripsisse ut absentes tamen coram videamur celebrantibus adesse et vocis adloquio gratulari. Nec dedecet vos adloqui Latine, quo usus sermone conditor ille vester 'Poeseos Asiaticae Commentarios' exquisita quadam arte conscripsit. Numerari eundem inter Matris Oxoniae alumnos gloriamur. Cui enim unquam fuit tot 'scientiarum' tam 'capax ingenium'? Cui 'indoles' aut 'ad virtutem' maior, aut 'in iustitia, libertate, religione vindicanda' probatior? Accedit et illud, quod studia Sanskritica primus Anglorum omnium ingressus eam repertor incohavit scientiam quae non modo demonstrat qua cognatione diversae hominum linguae inter se contineantur, sed una maxime diversarum gentium famulatur concordiae. Nec minima tanti viri laus est illam vestram condidisse Societatem, prolis tam late dispersae parentem: quae, cum totam sibi Asiam quasi campum delegerit unde studiorum hauriat materiem, neque ullam rem a se alienam putet, sive arte humana sive Natura artifice profectam, annuo iampridem proventu tot tantisque doctrinae fructibus enitescat,*

'ut sua, quod peperit, vix ferat arbor onus'.

' superest, ut memoria viri tam nobis quam vobis laudandi pie san- servetur, mutua utrique ope communi humanitatis causae con- ;, plurimisque, ut adhuc, beneficiis ultro et citro datis acceptis, firma societate in omne tempus devinciamur. Salvete, sodales, et valete.

Datum Oxoniae in Domo Convocationis nostrae
die XI° mensis Decembris
A.S. MCMXLV



THE LORD IS MY LIGHT

To the President and Council of the Royal Asiatic Society of Bengal.

From the Chancellor, the Masters and Scholars of Oxford University.

GREETINGS

You have decided to celebrate the bicentenary of the birth of Sir William Jones, the founder of your Society, and we from afar join in your celebrations. To address you in Latin will not be out of place, for it was in that language, handled in exquisite manner, that your founder wrote his *Commentaries on Asiatic Poetry*. We are proud to call him an Oxford man, for few indeed can boast such a scholarly trained and broadly cultured mind.

He was the first Englishman to study Sanskrit and his was the privilege to have discovered that Science of Comparative Philology which traces the connection between languages and serves so well the cause of concord among nations.

To have been the founder of your Society—a tree with so many offshoots—is not the smallest praise of this great man: the whole of Asia is your field of study, nothing in Nature and nothing of human invention lies beyond your scope; the fruits of your annual harvest are such that the tree can hardly bear its load unbowed.

Let us honour his memory. It is sacred to you. It is sacred to us, and the cause of mankind will be served by both of us, when by this our mutual exchange we are firmly linked together for all time.

Farewell Colleagues.

Given at Oxford in our Convocation Hall, the eleventh day of December, in the year of grace, 1945.

* * *

VICE-CHANCELLOR, CAMBRIDGE UNIVERSITY

Your letter of invitation has been laid before the Council of the Senate of the University, and they have requested me to say in reply that they very much regret that present circumstances make it impossible to send a representative from this University. The Council wish me to add, nevertheless, that they are deeply honoured by your Society's invitation, and they have asked me to convey to you the most cordial wishes of Cambridge University for the success of your celebrations.

(Sd.) H. THIRKILL,
Vice-Chancellor of the University of Cambridge.

* * *

UNIVERSITY COLLEGE, OXFORD

MASTER AND FELLOWS OF UNIVERSITY COLLEGE OXFORD JOIN YOU IN COMMEMORATING YOUR DISTINGUISHED FOUNDER AND HONOURED MEMBER OF THIS COLLEGE.

* * *

INFORMATION AND BROADCASTING DEPARTMENT, GOVERNMENT OF INDIA

Cambridge University is in a minority here, and I am a peculiarly undistinguished representative. But I may quote the honoured names of two Cambridge scholars, Professor Cowell and Professor Bendall, whose researches have contributed to the progress of the Royal Asiatic Society. The former greatly stimulated the historical study of Indian legal systems, and the latter is celebrated for his

Nepal collection of manuscripts. I thank the Society for its hospitality and the opportunities of mutual discussion which it has given us during the past ten days, and I wish it a future worthy of its past.

FRANCIS WATSON, O.B.E.,
Formerly scholar of Downing College, Cambridge, now Director of Research and Reference in the Information and Broadcasting Department, Government of India.

* * *



The Royal Society
Burlington House, London, W.1
Regent 3335

18 *December*, 1945

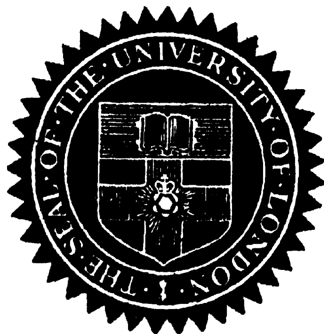
THE ROYAL SOCIETY OF LONDON sends friendly greetings to the Royal Asiatic Society of Bengal on the occasion of the celebration of the bicentenary of the birth of its founder, Sir William Jones, on 28 September, 1746.

The Royal Society recalls that William Jones was elected one of its Fellows in 1772, and takes particular pride and interest in his achievements in India. Soon after his arrival in Calcutta in 1783 to take up his appointment as a Puisne Judge of the Supreme Court at Fort William in Bengal, Sir William Jones, who was a distinguished scholar and linguist, noticed, as a drawback to progress, the absence of an organized association for study and research. Consequently, with the co-operation of his friends, he held a meeting on 15 January, 1784, at which it was resolved to establish a society under the name of the 'Asiatick Society'.

The Royal Society notes that Warren Hastings, himself later a Fellow of the Royal Society, was invited to become the first president of your Society, but that on his suggestion this honour was conferred on Sir William Jones himself. In his inaugural address Sir William delivered a 'Discourse on the Institution of a Society for enquiring into the History, civil and natural, the Antiquities, Arts, Sciences and Literature of Asia': in subsequent annual addresses printed in the *Asiatic Researches*, the first publication of your Society, he discussed various branches of learning. The wide scope thus given

The University of London
to
The Royal Asiatic Society of Bengal.
Greetings!

We rejoice to hear that you are about to celebrate the Bicentenary of the birth of your founder, Sir William Jones; we are honoured by your request that we should send a Delegate to represent us on this great occasion, and it is with deep regret that we find ourselves unable to send one of our number to take part in the celebration of so memorable an anniversary. We therefore give you our greetings and our good wishes, and with them the assurance that we desire to associate ourselves with you in doing honour to Sir William Jones, the scholar and the jurist, the friend of Newton and of Johnson, of Burke and of Gibbon, master of many languages and foremost figure among our orientalists. Long may his memory flourish, and long may the society which he founded carry on the work which was dearest to his heart!



London, December 1945.

^ of the Middle Temple
William Jones Esq.re Fellow of University College Oxford and of the Royal Society of Copen-hagen, a Gentleman well known for his Learning in polite Literature and the Oriental Languages being desirous of becoming a Member of this illus-trious Society, We whose Names are here-unto annexed do, of our knowledge of himself & publications, recommend him as one deser-ving the honour he requests & likely to become a usefull Member.

Read Jan.y 23. 1772

1 Febr.y 6. 1772
2 — — 13
3 — — 20
4 — — 27
5 March — 5
6 — — — 12.
7 — — 19
8 — — — 26
9 April 2.
10 — — 9

John Paradise
A Askew
Joshua Reynolds
Morton
M Maty
R. P. Jodrell
Jo Reinhold Forster

Balloted and Elected April 30.th 1772.
Paid his Admission fee, signed Bond & Admitted May 14. 1772

Presented to the Society by Sir Lewis Fermor, F.R.S., on behalf of the Royal Society

to the activities of the Asiatic Society has been maintained ever since, the Society thus providing a worthy memorial to the genius of its founder. Indeed, because of the width of these activities, including as they do all branches of learning and research, both literary and scientific, that relate to Asia, the Asiatic Society may be regarded as an Academy in the widest sense of the original use of the term dating from the days of Plato. The Royal Society recalls with pride that many great names are on the rolls of both our Societies.

Your Society, renamed in 1851 the 'Asiatic Society of Bengal' to distinguish it from its younger sister the Asiatic Society of Great Britain and Ireland, celebrated in 1934 the 150th anniversary of its foundation and was thereafter honoured with the appellation 'Royal'. Throughout the many years of effort then celebrated, your Society was a source of inspiration to research workers in all branches of learning, and more recently, was the mother of the independent scientific institutions of India: the Indian Science Congress Association and its offspring, the National Institute of Sciences of India, may be regarded as the natural fruits of Sir William Jones' noble vision.

May the Royal Asiatic Society of Bengal continue to inspire all branches of learning and research in India, and when your Society comes to celebrate its 200th anniversary may it be able to look back upon all its past with the same just pride as now, and be happy that it continues to fulfil the intentions of its founder.

Robert Robinson

President of the Royal Society.

. . .

ROYAL CENTRAL ASIAN SOCIETY OF GREAT BRITAIN, LONDON

MR. PRESIDENT, LADIES AND GENTLEMEN,

On behalf of the Royal Central Asian Society of Great Britain, *I convey my greetings and felicitations to the Royal Asiatic* Society of Bengal on this historic occasion. I also, on their behalf, pay homage to the memory of that great son of Britain, Sir William Jones, whose achievement has provided a means of developing an enduring cultural fellowship between the East and the West, and between the peoples of Great Britain and India despite our political conflicts and misunderstandings.

Read by SIR HASSAN SUHRAWARDY.

* * *

LINNEAN SOCIETY, LONDON

President and Council of the Linnean Society of London send congratulations and their best wishes for success of the celebrations in connection with Bicentenary of your illustrious founder and for your continued prosperity as a great Society.

A. D. COTTON—*President.*

* * *

PALI TEXT SOCIETY, LONDON

On behalf of the Pali Text Society, I wish to express to the President and Members of the Council of the Royal Asiatic Society of Bengal our sincere appreciation of their most kind invitation to participate in the celebrations, and our regrets that we have no one who is in a position to do so.

We should like however to send cordial good wishes for the success of this important occasion for which so much is being done to make it a worthy tribute to the memory of Sir William Jones. As

your first President, he laid splendid foundations for the study of Indian subjects; and from the tradition of devotion to scholarship laid down by him two centuries ago and in which he himself was a shining light, you have never wavered. Indeed you have fostered and cultivated this tradition and have spread it. His desire to promote the inexhaustible field of the study of Indian subjects, his success in founding the world-famed Royal Asiatic Society of Bengal, together with the stimulus and example made by his own scholarly contributions to our knowledge of various important branches of Indian Culture, must all equally call forth our deepest admiration. Sir William Jones is of course regarded as the real pioneer of Sanskrit Studies in so far as he opened these to the West, and by bringing to the notice of the West the superb treasures and deep and ancient wisdom of India, his work must always be regarded as one of inestimable value.

(MISS) I. B. HORNER—*Hony. Secretary.*

* * *

ZOOLOGICAL SOCIETY OF LONDON

In the short time available it was not possible for us to send a representative to your Meeting, but I was asked to convey to you their most sincere congratulations on the occasion of the Bi-centenary of the birth of Sir William Jones, coupled with their best wishes for the future prosperity of your Society.

S. A. NEAVE, *Secretary.*

* * *

BRISTOL NATURALISTS' SOCIETY

The Bristol Naturalists' Society sends cordial congratulations and friendly greetings to the Royal Asiatic Society of Bengal on the celebration of the Bicentenary of the birth of its illustrious founder, Sir William Jones.

Sir William Jones, in founding the 'Asiatick Society' in Calcutta in 1784, lit the lamp of research into all matters that relate to man or to nature in Asia—historical, linguistic, archaeological and scientific—a lamp that has burned undimmed ever since. The results of the activities of the Society have been manifold and to one aspect of them in particular we wish to refer, namely the assembly at an early date by the Asiatic Society of Bengal, using the name by which your Society later became known, of collections representative of the art, archaeology and natural history of India, collections now housed in the Indian Museum founded in 1866. The natural history activities of your Society have also been accentuated by the official survey departments, botanical, geological and zoological, all now grouped in this Museum, whilst in the present century the Indian Science Congress Association has been founded under the aegis of the Asiatic Society of Bengal leading to the foundation of the National Institute of Sciences of India, both these new organisations, the child and grandchild respectively of the A.S.B., providing for the continuance of the study of the natural history of India.

It is indeed encouraging to a small and relatively young society such as the Bristol Naturalists' Society to observe how, from small beginnings, such splendid results have come; results so noteworthy that after the celebration of its 150th birthday on the 15th January, 1934, the Asiatic Society of Bengal was justly honoured with the appellation 'Royal'.

May the Royal Asiatic Society of Bengal continue to flourish and thereby continue to honour the name of its founder.

L. L. FERMOR, *President*.
R. BASSINDALE, *Hony. Secretary*.

JOINT COMMITTEE ON CULTURAL RELATIONS WITH INDIA, LONDON

The Joint Committee on Cultural Relations with India sends hearty good wishes to the Royal Asiatic Society of Bengal on the Bicentenary of the birth of Sir William Jones, illustrious founder of cultural relations between our two countries.

DAVID ROSS, *Chairman.*

* * *

NATURE

Both Mr. Gale and myself are interested in the forthcoming Bicentenary of Sir William Jones, the founder of the Royal Asiatic Society of Bengal, and we are both sending, through you, our heartiest congratulations to the Society on this very special occasion.

The Society is, of course, well known, not only in India, but also elsewhere, including Britain, and the very good work it is doing marks it as one of the important learned societies of the world. We both hope that it will continue in its good work for many years to come.

L. J. F. BRIMBLE.

* * *

SCHOOL OF ORIENTAL STUDIES LIBRARY, LONDON

Your communication of the 4th October announcing the forthcoming celebrations to commemorate the bicentenary of Sir William Jones' birth and the foundation of the Royal Asiatic Society of Bengal has duly reached me, and I offer you most cordial thanks for your courtesy. It is a matter of great regret to me that I am unable to be personally present at these functions or even to arrange with any of our friends in India to represent this institution, owing to shortness of the notice; I must therefore content myself with sending to you most sincere congratulations on the happy occasion. The enlightened statesmanship of Warren Hastings and the scholarly vision of Sir William Jones, to whom your Society owes its birth, have been brilliantly justified by the noble contributions which it has

THE ASIATIC SOCIETY
KOLKATA
ACC. NO. B9692 DATE 3.3.03

made to oriental learning throughout two centuries, and which hold out a sure promise of a future worthy of its past.

You will be interested to learn that our School will dedicate the next issue of its Bulletin to commemorating the birth of Sir William Jones in September 1746 by including in it a number of articles on his various activities. It is hoped that this will be published at a date next year as near as possible to his actual birthday.

L. D. BARNETT, *Librarian.*

* * *

Royal Asiatic Society of
Great Britain and Ireland.
74, Grosvenor St. W.1.
20th November, 1945.

SIR,

On behalf of my Council I have to thank your Society for the invitation to select scholars to represent this Society at the Bicentenary celebrations of Sir William Jones, your Founder, and to inform you that we have requested

PROFESSOR R. G. BASAK, M.A., Ph.D., *Professor of Sanskrit, Presidency College,* and

DR. B. C. LAW, M.A., B.L., Ph.D.
43, Kailas Bose Street, Calcutta,

to represent this Society.

My Council sends its most cordial greetings on the occasion and its high appreciation of the worthy manner in which your Society has carried out the tradition of scholarship initiated by its illustrious founder.

Believe me, Sir, sincerely yours,
RICHARD WINSTEDT
(K.B.E., C.M.G., F.B.A., D.Litt.),
President.

* * *

INSTITUT  **DE FRANCE**

ACADEMIE DES INSCRIPTIONS ET BELLES LETTRES

Paris, le 5 October, 1945

ADRESSE

MONSIEUR LE PRESIDENT, MESSIEURS,

En joignant son sincère hommage à ceux qui vous parviennent de toutes parts, L'Académie des Inscriptions et Belles Lettres ne prétend rien ajouter à la gloire du fondateur de votre illustre Société. La réputation de l'humaniste et du légiste qui, parmi tant d'autres occupations et en dépit d'une mort prématurée, trouva le temps d'être l'érudit vulgarisateur en Europe de la poésie arabe et persane aussi bien qu'indienne et le premier interprète du code brahmanique est dès longtemps établie sur les fondements les plus solides; et les progrès accomplis depuis lors dans ces diverses branches de l'orientalisme exhaussent, pour ainsi dire, de siècle en siècle le piédestal de celui qui fut leur initiateur. S'il est permis à notre Compagnie de faire entendre sa note personnelle dans cet universel concert d'éloges, elle voudrait profiter de l'occasion pour enterrer de façon définitive la querelle qui divisa jadis Sir William JONES et l'un de nos membres les plus justement celèbres, celui qui fut de son côté le pionnier des études Avestiques et Upanishadiques, ANQUETIL DU PERRON. Ecrites en excellent français, les critiques aussi spirituelles qu'injustes dont le brillant étudiant d'Oxford cribla, aussitôt que parue, la première traduction de l'Avesta jetèrent quelque temps le trouble dans les cercles érudits.

Le grand et honnête travailleur que fut notre confrère eut la sagesse de ne pas y répondre; et à présent que le temps a fait son oeuvre de calme justicier, nous sommes unanimes à regretter que ces deux hommes, de tous points si dissemblables et tous deux si dignes d'estime, n'aient pas trouvé un terrain d'entente dans leur commun amour des lettres orientales. Tout ce qu'il nous plait de retenir de ces dissentiments aujourd'hui périmés, c'est la vaine stérilité de bien des polémiques scientifiques. Au lendemain du cyclone qui vient de dévaster notre Vieux-monde, nous le voyons plus clairement que jamais: l'avenir de la science, comme celui de l'humanité tout entière dépend de la collaboration loyale, et oserons-nous dire, amicale des meilleurs esprits de toutes nationalités. Aussi convient-il qu'avec le périodique retour des anniversaires tous ceux qui répondent au beau nom de *scholars* soient conviés comme à célébrer le culte des mêancètres en honorant ensemble la mémoire des plus glorieux d'entre leurs prédécésseurs. Vous avez eu grandement raison de le penser, et c'est dans cet esprit de cordiale confraternité que nous vous prions d'agréer la présente adresse

Le Secretaire Perpetuel
de l'Academie

René DUSSAUD

. . .

(*Translation.*)

INSTITUT DE FRANCE, ACADEMIE DES INSCRIPTIONS et BELLES LETTRES

Paris, the 5th October, 1945.

ADDRESS

MR. PRESIDENT, GENTLEMEN,

While adding its most sincere homage to those that come to you from all the parts of the world, the Académie des Inscriptions et Belles Lettres does not presume to increase the glory of the founder of your illustrious Society. The fame of the humanist and jurist who, amidst so many other occupations and in spite of an untimely death, was able to spare the time of becoming the learned popularizer in Europe of Arabic and Persian as well as of Indian poetry, and the first interpreter of the Brahmanic code, is established, since long, on the most firm foundations; and the progress that was made afterwards in the various branches of oriental learning, raises, from century to century, so to say, the pedestal of the man who was their initiator.

If our Company may be allowed to play its own tune in this universal concert of praises, we would like to make use of the opportunity for definitely ending the quarrel that of old set at variance Sir William Jones and one of our most deservedly famous members, who was, on his own part, the pioneer of Avestic and Upanishadic studies, ANQUETIL DU PERRON. As soon as it was published, the first translation of the Avesta was riddled through and through by the brilliant Oxonian with criticism written in excellent French as witty as it was unjust and that confused for some time the learned circles. Our compatriot, a hard and honest toiler was wise enough not to answer them; now that the dispassionate judgment of time has been passed on his works, we are unanimous in our regret that these two men, so dissimilar in every respect and yet so worthy of our esteem, were not able to discover the ground of collaboration through their common love for Oriental letters. From their disagreement, now out of date, we only learn to remember the utter

barrenness of many scholarly disputes. On the morrow of the tornado that has recently devastated our Ancient World, we perceive more clearly than ever that the future of Science as well as of humanity, depends upon the loyal and, shall we dare say, the friendly co-operation of the best intellects and souls of all nationalities. And so it is proper that the periodical return of anniversaries should afford so many occasions for inviting those who answer to the beautiful designations of *Scholars* to honour together the memory of the most glorious among their predecessors. You were entirely right to think so, and in this spirit of cordial confraternity, we request you to accept the present address.

RENE DUSSAUD,
The permanent Secretary
of the Academy.

* * *

COLLEGE DE FRANCE, PARIS

Paris,
26 Avril, 1946.

MON CHER SECRÉTAIRE ET AMI,

Je songe avec une émotion que vous comprenez au magnifique message que vous auriez reçu de notre commun Guru, Sylvain Lévi, s'il était encore de ce monde. Si son génie et son éloquence me manquent, du moins l'amour de l'Inde que je tiens de lui m'inspire encore; et comme lui j'essaie de reconnaître et de montrer les liens permanents qui unissent l'Inde ancienne à la moderne, les bases durables de l'unité qu'elle cherche si douloureusement, les raisons enfin qu'elle a d'être fière d'elle-même. Aussi j'applaudis de tout coeur à la célébration que vous avez voulue d'un éclat exceptionnel du bicentenaire d'un Européen qui aima l'Inde et consacra ses efforts à la connaître et à l'aider à se connaître elle-même. Par ses travaux personnels, et davantage encore peut-être par la fondation de cette Société Asiatique du Bengale dont vous pouvez aujourd'hui contempler l'oeuvre avec orgueil, William Jones a droit à la reconnaissance commune de l'Occident et de l'Orient, et vous avez eu

raison de le rappeler dans des cérémonies auxquelles j'aurais aimé assister, mais où heureusement la présence de notre ami et représentant, M. O. Lacombe, témoignait que j'assistais, et avec moi tous les indianistes de France assistaient en pensée.

(Sd.) JULES BLOCH,
Collège de France.

* * *

(*Translation.*)

Paris,
26th April, 1946.

MY DEAR SECRETARY AND FRIEND,

You will realize how moved I feel in thinking of the splendid message you should have received from our common Guru, Sylvain Lévi, if he were still in the land of the living. However, if I miss his genius and his eloquence, the love of India that I have inherited from him is still an inspiration to me. I try, as he did, to discover and show the permanent links that bind ancient and modern India, the lasting foundations of the unity she is looking for so pathetically, the reasons she has to be proud of herself. This is why I wholeheartedly approve of the exceptionally brilliant celebrations you have decided to hold in honour of the bicentenary of an European who loved India and devoted himself to know her and help her to self-knowledge. By his personal works, and more, perhaps, by the foundation of this Asiatic Society of Bengal the achievements of which you may now survey with pride, William Jones is entitled to the common gratitude of the West and the East. You were right to recall these facts amidst the solemnities that I should have liked to attend. However Mr. O. LACOMBE, our friend and representative, could testify, by his presence, that I, as well as the other French Indologists, were attending your meeting in thought, if not in effect.

(Sd.) JULES BLOCH,
Professor of Sanskrit, College de France.

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SOCIETE ASIATIQUE DE PARIS

MONSIEUR LE PRESIDENT,

La Société Asiatique de Paris est heureuse de s'associer à la commémoration du Bi-centenaire de l'illustre fondateur de la Royal Asiatic Society of Bengal, William Jones. Elle n'oublie pas l'honneur qu'elle a eu d'être la première en Europe a avoir suivi l'exemple qu'il avait donné de grouper en un corps savant tous ceux qui concourent par leurs recherches à l'étude de l'Asie.

C'est la gloire essentielle de William Jones d'avoir, non seulement consacré tous ses talents a de grandes études de littérature sanskrite, mais encore d'avoir constitué, par la fondation de votre Société, l'organisme nécessaire pour promouvoir sur le sol meme de l'Asie l'humanisme oriental qu'avaient créé en Europe les De Guignes et les Anquetil-Duperron. Son initiative a été saluée en France bien avant d'être suivie par la fondation de notre propre Société. Peu après la publication des premiers volumes de vos *Asiatic Researches*, les maîtres de la science française d'alors les ont traduits et annotés en français, afin de faire connaître en dehors des pays de langue anglaise tout particulièrement les travaux de William Jones, en même temps que ceux des grands pionniers de votre Société.

L'humanisme oriental que vos devanciers et les nôtres se sont ainsi accordés à concevoir et à constituer est la contrepartie nécessaire de l'humanisme classique européen qu'il elargit jusqu'à l'universel. L'oeuvre de William Jones n'est pas seulement une oeuvre d'orientaliste, c'est une grande oeuvre humaine à laquelle nous devons tous concourir à rendre hommage, comme nous devons travailler en commun à la poursuivre.

J'ai l'honneur de vous prier, Monsieur le Président, de vouloir bien agréer l'expression de notre plus haute considération.

Le Secrétaire
(Sd.) J. FILLIOZAT.

(*Translation.*)

MR. PRESIDENT,

The Asiatic Society of Paris is happy to associate itself with the commemoration of Bicentenary of the illustrious founder of the Royal Asiatic Society of Bengal, William Jones. Our Society cannot forget the honour it had to be the first, in Europe, to have followed the example, given by him, of grouping into one scholarly body, all those who, by their researches, competed for the study of Asia.

The essential glory of William Jones was not only to have consecrated all his talents to the grand study of Sanskrit literature, but also to have constituted, by the foundation of your Society, the necessary organism for developing, on the soil of Asia, the oriental humanism which created in Europe scholars like De Guigues and Anquetil-Duperron. The initiative of Jones was welcomed in France long before the foundation of our own Asiatic Society. Soon after the publication of the first volumes of your *Asiatic Researches*, masters of the French scientific school of those days, translated and annotated them in French, with the object of making known, outside the English speaking countries, the works of William Jones, as well as those of the great Pioneers of your Society.

Thus, your as well as our predecessors agreed in conceiving and developing Oriental humanism as the necessary counterpart of the classical European humanism, enlarged into universalism. The work of William Jones is not only that of an orientalist but a grand human creation to which we should offer our homage, just as we should pursue its ideal by our common endeavour.

I have the honour to request you, Mr. President, to receive the expression of our best regards.

(Sd.) J. FILLIOZAT,
Secretary.

Dated, 20th December, 1945.

UNIVERSITY OF PARIS

Paris,
December, 1945.

MON CHER SECRETAIRE GENERAL,

Votre demande est tout à fait la bienvenue, car elle me fournit l'occasion de proclamer la dette de reconnaissance que j'ai contractée envers votre vénérable Société. Quand, il y a un demi-siècle, l'*Eridan* me débarqua à Calcutta, comment aurais-je pu y poursuivre utilement mes études si votre Société ne m'avait gracieusement ouvert toutes grandes ses portes? Je partageais aussitôt mon temps entre ce qui était alors l'Imperial Museum et votre riche bibliothèque. Dans celle-ci je pus manier les vieux manuscrits népalais que je connaissais déjà par leur description dans le Catalogue publié sous le nom de Rājendralāl Mitra; j'y rencontrai aussi le véritable auteur de ce catalogue en la personne du grand paṇḍit Haraprasād Śāstri, avec qui je me liai d'une durable amitié. Bientôt votre précieux manuscrit A.15, par ses miniatures accompagnées d'inscriptions explicatives, se révéla le pendant de l' Add. 1643 de Cambridge et acheva de me fournir, en y joignant les photographies prises au Musée, les éléments de mon premier travail sur l'iconographie du Bouddhisme. L'aimable accueil de votre Société avait déterminé ma vocation.

Au cours du second séjour que j'ai fait dans l'Inde de l'automne 1918 au printemps 1921, j'ai eu deux fois l'occasion de revenir dans la grande et belle ville de Calcutta qui demeure la capitale intellectuelle de l'Inde. La première fois, c'était pour donner à l'Université une série de conférences dont le résumé a paru dans le tome III des 'Sir Asutosh Mookerjee Silver Jubilee Volumes', et qui ont trouvé un écho dans l'esprit de vos étudiants, puisque la "Greater India Society" leur a emprunté son nom et son programme. La seconde fois, l'Archaeological Survey voulut bien me confier pour quelques mois le soin des admirables collections du Musée. Mais toujours, à chaque moment de loisir, mes pas se tournaient vers Park Street. S'il est un conseil que je veuille léguer à ceux de mes

successeurs qui entreprendront à leur tour de compléter dans l'Inde leur formation scientifique, c'est de ne pas manquer d'aller, comme on dit, se retremper aux sources en rendant visite à l'illustre Société qui fut le berceau et qui reste la vigilante gardienne de l'indianisme.

Veuillez, je vous prie, transmettre à Monsieur votre président et à vos confrères, l'expression de mes sentiments reconnaissants et dévoués.

A. FOUCHER.

* * *

(*Translation.*)

MY DEAR GENERAL SECRETARY,

Your request is quite welcome, as it gives me an opportunity to proclaim the debt of thankfulness I have incurred towards your venerable Society. When, half a century ago, the *Eridan* landed me in Calcutta, how should I have been able to carry on in an effective manner my studies, if your Society had not graciously let wide open to me its doors? At once, I divided my time between what was then the Imperial Museum and your rich library. In the latter, I was allowed to hold in my hands and use the old Nepalese manuscripts that I already knew from their description in the Catalogue published under the name of Rajendralāl Mitra; there too I met the actual author of this catalogue, the great paṇḍit Haraprasād Śāstrī, with whom I entered into the bonds of a lasting friendship. It soon happened that your precious manuscript A.15 proved itself, through its miniatures accompanied with explanatory inscriptions, to be the counterpart of the Add. 1643 of Cambridge, and provided me, together with the photographs I got from the Museum, with the materials of my first work on the Iconography of Buddhism I was still missing. So that the kind welcome I received from your Society, determined, as it were, my vocation in life.

During my second stay in India, from the Autumn of 1918 to the Spring of 1921, I had twice the opportunity to visit again the

large and beautiful city of Calcutta, which remains the intellectual capital of India. The first time, I had to deliver, in the University, a series of lectures, the summary of which has been published in tome III of the "Sir Asutosh Mookerjee Silver Jubilee Volumes"; they must have roused a sympathetic response in the minds of your students, since the 'Greater India Society' has borrowed from them its name and program. The second time, the Archaeological Survey was pleased to entrust me, for a few months, with the care of the admirable collections of the Museum. But, on both occasions, I used to turn my steps to Park Street at every moment of leisure that was left to me. And to those of my successors who will, in their turn, undertake to complete in India their scientific training, I would like most to bequeath the advice to seek for a renewal of strength by visiting the very source of Indology, I mean the illustrious Society that was its cradle and remains its vigilant guardian.

With thankful regards to your President and colleagues,

I remain,
Yours very sincerely,
(Sd.) A. Foucher
Member of the Institute.

* * *

ADRESSE DE L'INSTITUT DE CIVILISATION INDIENNE DE L'UNIVERSITÉ DE PARIS

L'Institut de Civilisation Indienne de l'Université de Paris, qui voue son activité à entretenir et développer nos connaissances sur l'Inde, s'associe avec empressement à l'hommage qui, de divers autres points du monde, est rendu à la mémoire de Sir William Jones, à l'occasion du bicentenaire de sa naissance.

Jones fut un de ces hommes prédestinés qui apparaissent à l'origine des grands déchiffrements. C'est lui qui véritablement a ouvert pour l'Occident l'accès à l'Inde ancienne, aux études sanskrites. Sans égaler par la pénétration ni la ténacité ses illustres cadets les Colebrooke, les Wilson, les Burnouf, les Lassen, c'est

lui cependant qui leur a montré la voie à tous; il a préparé en somme cet humanisme nouveau, fruit du contact entre Orient et Occident, qui devait s'épanouir dans le romantisme et qui veut revivre aujourd'hui sous des formes renouvelées.

L'Institut de Civilisation Indienne adresse ses félicitations à la Société Asiatique du Bengale, la doyenne des Sociétés d'orientalisme du monde, et ses voeux respectueux à son Président et aux membres de son Conseil Directeur.

Louis RENOU,
LE DIRECTEUR
de l'Institut de Civilisation Indienne.

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INSTITUT DES ETUDES ISLAMIQUES DE L'UNIVERSITE DE PARIS

L'Institut des etudes Islamiques de l'Universite de Paris s' associe avec le plus grand plaisir a la celebration du Bicentenaire de la naissance de Sir William Jones, fondateur de la Royal Asiatic Society of Bengal, et dont l'Initiative a tant fait pour l'Orientalisme dans l'Inde.

DR. M. HAMIDULLAH,
Hyderabad, Dn.
Représentant permanent dans l'Inde de l'Institut des Etudes Islamiques de l'Université de Paris.

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MESSAGE DE L'INSTITUT D'ETUDES BOUDDIQUES EN INDOCHINE

MONSIEUR LE PRESIDENT,

Un hasard heureux nous a amenée à CALCUTTA, juste au moment du Bicentenaire de Sir WILLIAM JONES, nous permettant ainsi d'assister aux intéressantes manifestations en l'honneur du Pére de l'Indianisme et de joindre nos hommages aux vôtres.

L'Institut d'Etudes Bouddiques, que je represente ici, n'ignore nullement tout ce que l'Indianisme doit au fondateur de la 'Royal Asiatic Society of Bengal', car sans le courant qu'il a créé, aurions-nous été en mesure de publier simultanément deux éditions critiques du Tripiṭaka? L'une élaborée au CAMBODGE depuis 1931 par une commission de Vénérables prêtres bouddhistes et dont la parution en Pali et en cambodgien a régulièrement continué; et l'autre, franco-cambodgienne, basée sur le texte pali établi au CAMBODGE, imprimé à PARIS et que traduisent nos plus grands indianistes?

Cette double oeuvre d'intérêt général, vous fera comprendre que, malgré le silence de ces dernières années, nous n'avons cessé de propager, tant à l'Est qu'à l'Ouest la connaissance de l'un des grands courants de la civilisation indienne, facteur important de compréhension et de respect mutuel entre l'Orient et l'Occident, ce dont nous serons toujours redevables au génial Précurseur dont nous honorons aujourd'hui la mémoire.

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'INSTITUTE OF BUDDHIST STUDIES' IN INDO-CHINA

(*Translation.*)

MR. PRESIDENT,

A fortunate chance has brought us to Calcutta just at the time of the Bicentenary of Sir WILLIAM JONES.

Thus we are able to attend your interesting meetings in honour of the Father of Indian Researches, and to add our homage to your own.

The INSTITUTE OF BUDDHIST STUDIES in INDO-CHINA, which I represent here, is well aware how much Indian Studies owe to the founder of the ROYAL ASIATIC SOCIETY OF BENGAL.

Without the movement which he initiated, would we have had the energy to publish simultaneously two critical editions of the

TRIPITAKA?—one, which a committee of venerable Buddhist priests in Cambodia has been working on, in Pali and Cambodian, since 1931; and the other, Franco-Cambodian, based on the Pali text received in Cambodia, translated by our greatest Indian scholars and now being published in Paris.

This double task of general interest will convince you that, notwithstanding the silence of these last years, we have not ceased to propagate the study, both in the East and in the West, of one of the great trends of Indian civilization.

This is an important factor of mutual understanding and respect between the West and the East; and in this, we are always debtors to the genial precursor whose memory we honour today.

(Sd.) MLLE S. KARPELES.

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ACADEMIE ROYALE BELGIQUE

Brussels,
January 8, 1946.

Academie Royale Belgique qui a privilège échanger depuis 1865 ses publications avec celles de Royal Asiatic Society of Bengal s'associe en ce jour à la commémoration du 200 anniversaire Sir William Jones fondateur de cette illustre Société. Académie Royale Belgique salue mémoire de ce savant dont initiative a doté Indes d'une institution dont imposant labeur accompli dans domaines scientifique, historique et littéraire a considérablement enrichi notre connaissance d'Asie. Elle adresse à votre éminente Société voeux les plus chaleureux pour avenir plein gloire èt succès.

(Sd.) SPAAK.

* * *

(*Translation.*)

ROYAL ACADEMY OF BELGIUM

Brussels,
January 8, 1946.

The Royal Academy of Belgium which has the privilege of exchanging since 1865, its publications with those of the Royal Asiatic Society of Bengal, joins itself today in the commemoration of the 200th Anniversary of Sir William Jones, founder of this eminent Society. The Royal Academy of Belgium honours the memory of this great man whose initiative has endowed India with an institution, the imposing labour of which, in the scientific, historical and literary spheres, has considerably enriched our knowledge about Asia. It sends to your eminent Society the warmest wishes for a future full of glory and success.

SPAAK,
Perpetual Secretary.

* * *

CONSULATE OF SWITZERLAND, CALCUTTA

I convey to you my cordial congratulations on the occasion of your Bicentenary Celebrations and wish you every success for the future.

CONSUL FOR SWITZERLAND.

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Societe suisse amis Extreme Orient envoie a Royal Asiatic Society Bengal meilleurs voeux et felicitations pour Bicentenaire de son fondateur Sir William Jones.

ROBERT FAZY,
President.

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KERN INSTITUTE, LEIDEN

Greetings from Kern Institute, Leiden.

J. Ph. Vogel.

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MESSAGE DE L'ECOLE FRANÇAISE D'EXTREME-ORIENT, HANOI

Au nom du Directeur de l'Ecole Française d'Extreme-Orient que je represente ici, permettez-moi, Monsieur le President et MM. les honnorables membres de la Royal Asiatic Society of Bengal, de vous adresser le message suivant :

L'Ecole Française d'Extreme-Orient nourrit le sentiment d'avoir bien servi par ses travaux la cause de l'Indologie. Mais elle sait aussi ce qu'elle doit aux recherches scientifiques étrangères, et particulièrement aux nombreux savants anciens et contemporains que la lumière du JAMBUDVĪPA a fait éclore.

C'est pourquoi, au moment où vous achevez de célébrer la mémoire de Sir WILLIAM JONES, le premier des indianistes occidentaux qui, entre autres oeuvres remarquables, fonda également votre PAṆḌITASABHĀ, veuillez recevoir l'hommage de notre institution.

(Sd.) M. Paul Levy.

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(*Translation*)

Allow me—in the name of the Director of the ECOLE FRANÇAISE D'EXTREME-ORIENT, whom I represent here, to bring you the following message:

The Ecole Française d'Extreme-Orient, in Indo-China, feels that its work has made a valuable contribution to the cause of Indology.

But our Institute is also well aware of what it owes to the researches carried out by other, non-French scientists, especially the numerous ancient and contemporary scholars, whom the light of JAMBUDVĪPA has inspired.

We therefore wish—at the climax of your celebrations in honour of SIR WILLIAM JONES, the western pioneer in Indian Studies and the Father of your PAṆḌITASABHĀ, to pay this tribute to his memory on behalf of our Institute.

M. PAUL LEVY,
Representing the Director of the E.F.E.O.

* * *

NORWAY

PROFESSOR DR. STEN KONOW,
Kirkevelen 114C,
Oslo.

To the General Secretary,
Royal Asiatic Society of Bengal,
Park Street, 1, Calcutta.

DEAR SIR,

I beg to offer my sincere thanks for your kind invitation to participate in the celebration of the bicentenary of the birth of your illustrious founder Sir William Jones, and I deeply regret that, in present circumstances, it is impossible for me to do so or to select some scholars to represent us at your functions.

In the long history of Indian philology there is no name which appeals more strongly to us than that of Sir William Jones. He was the first European who drew the world's attention to the exalted

beauty of Indian poetry, through his translations of Kalidasa's *Sakuntala* and Jayadeva's *Gita-Govinda*; to India's achievements in law, through his translation of Manu; in astronomy and in mathematics and the invention of our numeral symbols, through illuminating essays; he showed how comprehensive and how important the ancient Indian literature is, for the study of comparative mythology and comparative linguistics. He was the first to publish, an Indian text in Indian letters in Europe and to devise a really scientific transliteration of the Indian alphabet. In almost every branch of Indian studies in Europe we find him as the great pioneer, and his influence was great and lasting. If we bear in mind that he was also thoroughly at home in Arabic and Persian, it is almost unconceivable how a single individual could have done so much.

The keen interest in India and India's past which was created could not fail to react on India. The ancient learning was still preserved by the learned, according to the inherited methods, but without real progress, and the great masses took no interest in them. Now it was realized that highly civilized men outside India looked on India's achievements as important to them, as treasures that should be enjoyed by the whole world, and a feeling of Fellowship was created, which must necessarily spread also to India. And here the recognition of Europe's appreciation not only strengthened the faith in the high standard reached in ancient times by Indian civilization, but also led to the conviction that India was not an isolated continent, but formed part of the worldwide community of men.

The door was thus opened to a fruitful collaboration, in the best interest of India and Europe. Sir William Jones' close association with Indian scholars had shown the way, and since his day the contact and mutual respect between Indian and European fellow-students has become more and more intimate and cordial.

We all look back on Sir William Jones as one of the promoters of universal peace and on the other hand, of the understanding of the importance of the preservation of the individuality of every nation.

And we recognize, with deep gratitude, that the Royal Asiatic Society of Bengal has faithfully followed the lead of its founder in a way worthy of him.

Yours sincerely,
STEN KONOW.

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MALAYAN BRANCH, ROYAL ASIATIC SOCIETY.

c/o RAFFLES MUSEUM,
Singapore,
20th December, 1945.

As being, at the present time, the only Member of the Malayan Branch of the Royal Asiatic Society still in Singapore, I beg of you to tender, on my behalf and on the behalf of my absent colleagues, our thanks for your cordial invitation and to offer you our congratulations on this particular occasion.

The Royal Asiatic Society of Bengal, during its long span of life, has covered with mastery many fields in linguistics, history and sciences, and thus it has established one of the finest records a learned Society can boast of.

God willing, it will, for many more years to come, continue with the same deserved success its manifold activities: semper virens and semper florens.

(Sd.) R. CARDON, M.ap.,
Vice-President, for the Colony of the Royal Asiatic Society, Malayan Branch.

* * *

MALAYA

From

ROLAND BRADDELL, M.A. (OXON), F.R.G.S., F.R.S.A., BARRISTER-AT-LAW.

High Court Chambers, No. IX,
High Court Buildings,
Madras.
January 7th, 1946.

DEAR DR. KALIDAS NAG,

The Malayan Branch of the Royal Asiatic Society has deputed me as one of its Vice-Presidents to attend the celebrations of the Royal Asiatic Society of Bengal but it is my very great disappointment that personal engagements render that impossible.

I beg that you will express to your Society my apologies and my disappointment as well as my congratulations and those of our Branch upon your Society's long and glorious history and upon the particular auspicious anniversary now being celebrated. The light of your Society's scholarship and the wisdom and devotion of its Members have illuminated the work of all those throughout South-Eastern Asia whose minds an^d lives have been occupied with cultural, historical and scientific matters. Those of us who make a particular study of Greater India are profoundly indebted to India's great scholars and I cannot say how great is my personal loss at not being able to meet you and others whose names I hold in such honour and to whose works I have devoted so much study.

It is the prayer of my Branch of the Royal Asiatic Society that the guidance of the Divine Spirit which directs all mankind may always be with your Society and that the shining lamp of scholarship which your Society lit so long ago and which it has tended so faithfully ever since will continue to lighten Asia and strengthen its scholars for ages yet to come.

With kindest regards,

Yours very sincerely,
Sd. RONALD BRADDELL.

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DET NORSKE VIDENSKAPS-AKADEMI, I OSLO

Oslo,
7th December, 1945.

The Norwegian Academy of Sciences in Oslo begs to convey to you its most sincere congratulations on the occasion of the bicentenary of the birth of the illustrious founder of your Society, Sir William Jones.

We admire in him the brilliant scholar, whose pioneer work has opened to the western world the inexhaustible treasures of ancient Indian literature and disclosed the relationship between Sanskrit and the languages of Europe. The results of these discoveries have been more far-reaching in their consequences than it was possible for him to anticipate.

We also honour him as the founder of the oldest Academy for scholarly and scientific research in Asia, which has for generations upheld its splendid traditions and made so valuable contributions to the study of the civilization and natural history of India.

We look forward to re-establishing our cordial relationship with your Society.

FRANCIS BULL,
President.

OLAG BROCK,
General Secretary.

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LIBRARY OF CONGRESS

Washington,
14th January, 1946.

We regret that there is no one in India at present who can represent us at the celebration, and that there is not time now to have a paper prepared for presentation on the occasion.

We do heartily join with you in spirit in the celebration and in honoring the name of a man who has meant so much to Indic Studies throughout the world.

Our congratulations to your Society and its ever noble works.

(Sd.) HORACE I. POLEMAN,
Chief, Indic Section.

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UNIVERSITY OF NEW ZEALAND

Wellington, C. 1.
20th December, 1945.

The Senate instructed me to advise that in view of present difficulties of transport and the very small number of New Zealand graduates at present residing in India, the Senate felt unable to send a scholar to represent this University at your forthcoming celebrations. Nevertheless the Committee instructed that I should write expressing to your learned Society its good wishes and its felicitations upon the forthcoming celebrations.

(Sd.) Illegible,
Registrar.

* * *

MICHIGAN STATE COLLEGE

Michigan,
January 20, 1946.

On the occasion of the celebration of the two hundredth anniversary of Sir William Jones's birthday may I, on behalf of the Institute of Foreign Studies of Michigan State College, in East Lansing, Michigan, U.S.A., offer you our hearty felicitations. We, who are interested in the study of the civilization of India and in the promotion of international cultural relations, wish to join you

in commemorating the birth of this great pioneer in the study of Sanskrit and founder of the Asiatic Society of Bengal.

(Sd.) SHAO CHANG LEE,
Director, Institute of Foreign Studies.

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AMERICAN MUSEUM OF NATURAL HISTORY

New York,
January 10, 1946.

The American Museum of Natural History, by virtue of its interest in anthropology, and the faunas of the world, has always been eager to further research contributing to international understanding and human culture. In this busy post-war period we regret that we are unable to send a representative to participate in your Bicentenary Celebration. In lieu of our personal representation we send the felicitations and the cordial good wishes of the Council of the Scientific Staff for the continued success of the great Society founded by Sir William Jones. We commend the Society, on the Bicentenary of the birth of its Founder, for its services in fostering international understanding.

(Sd.) HAROLD E. ANTHONY,
Dean.

(Sd.) CHARLES M. BOGERT,
Secretary.

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GREETINGS FROM AMERICA

15th January, 1946.

MR. PRESIDENT, MEMBERS OF THE ROYAL ASIATIC SOCIETY OF BENGAL, AND FRIENDS.

It is with pleasure and respect that I bring you the felicitations of my Government, the scholars, and the learned societies of

America. The Indic Section of the Library of Congress has had long and close ties with the Royal Asiatic Society. Its influence through the Library of Congress has had a full part in the steady growth of the oriental studies within such large universities as Columbia, Harvard, and Chicago. Within the past five years new universities have established divisions of Asiatic studies. In my Alma Mater, the University of Colorado, nestled at the foot of the Rocky Mountains, a new Division on Hindu Culture has been established.

But in 1946, two hundred years after the birth of its founder, the Royal Asiatic Society has a new responsibility—ever new in the field of scholarship—of feeding to American centers of learning the culture of India. Youthful Americans have striven first to know themselves. Today they realize that they also must know others. And they strongly desire to know better India both the old and the new.

Thus with full appreciation for the past services bestowed on American scholars and learned societies by the Royal Asiatic Society of Bengal, I point to the possibilities of new endeavours in the great future that lies ahead. Europe discovered America in searching for India; America is discovering now the vital part that India played in its history. This discovery had made Americans want to know more about India. I sincerely believe that Sir William Jones, were he alive today, would become thrilled with the new prospect of the Royal Asiatic Society of Bengal. As America looks East towards India and the future, her scholars hope that the Royal Asiatic Society is looking East towards America and the future.

(Sd.) Dr. Thomas W. Simons,
on behalf of the American
Consul-General, Calcutta.

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AMERICAN GEOGRAPHICAL SOCIETY

New York,
22nd January, 1946.

This is to acknowledge and thank you most warmly for your courteous invitation to send a representative to the recent celebrations in honor of the Bicentenary of the Founder of the Royal Asiatic Society of Bengal. Unfortunately, this would not have been feasible because of the great distance. We should like, however, to send you our cordial good wishes for the future of the Society.

(Sd.) JOHN K. WRIGHT,
Director.

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AMERICAN PHILOLOGICAL ASSOCIATION

I am glad, speaking for the association as its President, to extend to the Royal Asiatic Society of Bengal our greetings and congratulations on this occasion.

All scholars in the field of language and literature have cause to remember and honor the work of Sir William Jones, who opened to the west the treasures of Sanskrit literature and philology. He provided an impetus that led to new understanding of linguistic relationships and to an appreciation of the literary and philosophic achievement of India.

Our association has numbered among its members many students of Sanskrit including such scholars as Whitney and Lanman. We also recognize the importance of Indic studies, as inaugurated by Sir William Jones, in stimulating and enriching the work of all American philologists.

(Sd.) L. A. POST,
President of the
American Philological Association.

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UNIVERSITY OF CALIFORNIA

We send our hearty felicitations to the Royal Asiatic Society of Bengal on the occasion of the Bicentenary of the birth of Sir William Jones. We are certain that the inspiration which has been given by a man so eminent as Sir William Jones will continue to be effective in the future as it has in the past. The University of California sends its sincere congratulations.

(Sd.) ROBERT G. SPROUL.

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AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE

Philadelphia 4, Pa.
January 16, 1946.

We are grateful to you for remembering us but can only express now the hope that the Celebration and the accompanying conference was in all respects a success.

(Sd.) ERNEST MINOR PATTERSON.

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SMITHSONIAN INSTITUTION, WASHINGTON

Greetings and felicitations on this auspicious occasion. May the work of the Society for the advancement of knowledge so wisely inaugurated by its distinguished founder Sir William Jones be even more fruitful in the years to come.

SMITHSONIAN INSTITUTION.

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UNIVERSITY OF HAWAII, HONOLULU

Sorry not present to convey greetings Royal Asiatic Society on Jones' Bicentenary. University Library has fine exhibit of Jones and India material. Jones pointed the way to cultural co-operation. Let us make real beginning towards American Indian co-operation this year.

(Sd.) GREGG SINCLAIR,
President,
University of Hawaii.

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IRANIAN ACADEMY

Tehran, Iran.
January 15, 1946.

SIR WILLIAM JONES, who has left to his successors a most valuable legacy, has praised Persian literature in his very early work on Oriental studies. Indeed, he achieved undying fame as a Persian scholar before he came out to the East. I now praise his monumental genius and his services to posterity throughout the Eastern world before proceeding to any other subject.

Many Europeans have studied the Persian language and Persian literature, but few have gone deeply into the spirit of things, and from among those few Sir William was one of the most brilliant. He directed his enthusiasm to India and other Eastern parts later, in each winning the hearts of all through his magnificent works. No better means could be suggested, with the view to a complete comprehension of these works, than by utilizing the splendid resources of such an institution as the ROYAL ASIATIC SOCIETY OF BENGAL founded by Sir William himself.

When I received the order from Tehran to represent the Ministry of Education at these celebrations, I felt very glad, and proud of the honour. Had I come direct from Iran to Calcutta I should have been less equipped to explain the strongly-forged links between ancient Iran and great India. I do not repeat what historians and

scholars have recorded of those links during successive epochs. I would simply express my own feelings as an Iranian coming to Hindustan, and I am convinced that these are the feelings of all open-minded Iranians.

The word HIND, which is the Persian name for India, was familiar to me from my childhood, and my favourite sugary sweetmeats, luxuries, spices and drugs were described by my tutors and elders as having come from India. In very many folkstories the names of Hind, Sind, Gujrat and Bengal were given me by story-tellers, and the name Sarandeeb (Ceylon) reached my ears when these story-tellers related how Adam and Eve were expelled from Paradise to land on the island of that name. As a boy at school when being taught the famous Kalileh Demneh, I read in the first chapter how in the Sassanid epoch this treasure of knowledge was highly prized by King Nosheravan and brought to Iran from India. When studying the rudiments of Philosophy, I learned in the chapter on Sophism that the principles had been communicated to Persians by Indian preceptors. Finally, History taught me that there had been from time immemorial continuous commercial and cultural exchanges between India and Iran. Later, on studying the great events taking place during the centuries from the fourth to the seventh A.D., I understood that the old Eastern cultures already developed in Persia had seen many changes by reason of her influences which dominated the Eastern parts of the Roman Empire after its decline. These changes have caused a new and advanced development in Persian culture and art. So lofty has this development been that the Byzantians were greatly influenced by it and, through them, later, more or less the whole of Europe. In this new phase, doubtless, has India herself tended to reap the benefit of these highly developed cultures of which the origins were partly her own. The Arabs, watching all these movements, gained by the decline of Sassanid on one hand and by their superior policy on the other. They showed their wisdom in adapting themselves to the existing and developed culture.

What I have said indicates the limit of my Indological knowledge up to a year ago, when I came to India, and I need not elaborate as I am addressing masters of the subjects.

I have often wished to reveal a particular feeling I have experienced in my observations in India, and a better occasion to do so has not come my way before today. Whatever were the causes of the dissemination of Iranian culture in India, the population of this country welcomed it with open arms. Henceforward they based their own cultural conceptions on the new foundations.

One should never imagine that the Iranian culture has been assimilated here through dependence upon a particular creed. We share our religion with our Muslim brothers in India but intellectual India as a whole has found our cultural development to be acceptable. If I were to present my ideas in chapter form, the most important chapters would deal with Architecture, Literature, Painting and History as a Science. The beauties of India received considerable additions by reason of the influences of Iranian architecture which harmoniously united preceding styles.

The Persian language was for many centuries the language of the Court here, and India based many of her tongues on Persian vocabulary. Persian poetry was not merely beloved; many poets in India produced their works in Persian, and they still do so.

As to Painting, what I consider worthy of your attention is that Indian artists adopted the Persian style as their own.

The complete History of India is in many forms written in Persian by Indian historians as well as by Persians.

My revelation has another side, extremely important from the Iranian angle of vision. India not only adopted the Iranian culture and literature but the peoples of India developed, and, what is most important, they preserved our arts and literature. We find most of the significant Persian words and expressions in your languages. In buildings, in paintings and in decorative work generally Iranians see here their own art preserved and developed far from its original home. The Indian style is one of the pillars on which Persian poetry

has put its everlasting dome. There are preserved in India tens of thousands of Persian manuscripts which have not yet been disclosed and from which scholars should discover material throwing light upon Literature, Culture, Biography and History not only of interest to Iran and India but also to most of the rest of Asia.

In India was propagated most of the classical literature of Iran. Here were lithographed and published hundreds of valuable Persian books on Poetry, History, Philosophy, Sciences, etc. to occupy the shelves of public and private libraries not only in India and Iran, but also practically all over the civilized world.

My country appreciates all that the Government of India is doing at the present time for publicity and for the development of the Persian language, literature and Iranian thought through printed matter of every description, regular broadcasting, etc.

On behalf of the Iranian Ministry of Education and myself I most heartily thank the Council of the Royal Asiatic Society of Bengal for their invitation to Iran to participate in the Celebrations occupying the minds of all of us here.

(Sd.) S. M. Razavy.

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AFGHAN ACADEMY

Kabul,
January, 1946.

Monsieur le President de la R.A.S.B.,

En tant que porte-parole de l'Académie Afghane et d'autres institutions d'études historiques et culturelles de mon pays, je vous prie de me permettre de vous exprimer aujourd'hui, à l'occasion de l'anniversaire de la fondation de la R.A.S.B. par l'illustre savant Sir William JONES, mes félicitations sincères et mes bons souhaits pour le futur. Nous avons constaté en Afghanistan que la R.A.S.B. et ses publications nous ont été toujours utiles dans le passé, et nous espérons qu'elles le seront davantage dans l'avenir.

Nous sommes sûrs et certains que la collaboration des institutions culturelles de l'Afghanistan et de l'Inde donnera de bons résultats, et que de nouvelles lumières seront projetées sur tant de questions d'interêt capital, non seulement pour nos deux pays mais encore pour tout l'Orient et l'Asie entière.

(Sd.) Ahmed Ali Kohzad,
Chef de la Délégation Culturelle Afghane dans l'Inde; Directeur de la Section des Etudes Historiques; Directeur du Musée de Kabul.

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AMERICAN UNIVERSITY OF BEIRUT AND INTERNATIONAL COLLEGE

Beirut,
Lebanese Republic.
November 16, 1945.

On behalf of the American University of Beirut I am writing to acknowledge with warm appreciation the invitation to send a representative to the Bicentenary of the birth of Sir William Jones.

We hope that in the future it will be increasingly easy for our Professors to form contacts with intellectual institutions in India. But unfortunately travel is still so difficult, that we cannot undertake to send any member of our faculty to Calcutta this winter.

With warm good wishes for a most successful ceremony.

(Sd.) Illegible.
President.

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Chungking,
China,
January, 1946.

We wish to send you our heartiest congratulations. As a Research and Cultural Organization your past achievement is supreme; and with the establishment of peace, we hope your effort will result in better and closer relations between the East and the West.

CHU CHIA HUA,
Ministry of Education, Chungking.

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DIRECTOR OF ANTIQUITIES, IRAQ

Baghdad,
January, 1946.

Director General of Antiquities Iraq Government greets your Society on occasion of Bicentenary and regrets inability to be present in person.

NAJI ALASIL.

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DEPARTMENT OF EDUCATION, GOVERNMENT OF CEYLON

Colombo,
Ceylon,
January 15, 1946.

As Minister for Education, within whose special province fall the activities of learned bodies in this country such as the Royal Asiatic Society, I am particularly glad to send you this cordial message on the occasion of the Bicentenary of Sir William Jones,

founder of the parent body of the R.A.S. We in Ceylon recall with happiness and gratitude the glorious and fruitful connection that has existed between Sri Lanka and Mother India. The Royal Asiatic Society which Sir William Jones founded has spread its benign influence over us too and fostered in us a love and reverence for our ancient civilization. We recall with pride how our own age has not staled for changing circumstances weakened nowhere have these links been forged closer or stronger than in the field of culture and scholarship. Only recently it was my privilege as Pro-Chancellor of the University of Ceylon to welcome distinguished savants from India holding their sessions of the Inter-University Board. May you grow from strength to strength. With best wishes for the success of your Celebrations.

C. W. W. KANNANGARA,
Minister for Education, Ceylon.

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ROYAL ASIATIC SOCIETY, COLOMBO

President and Council Ceylon R.A.S. send hearty felicitations. Regret cannot arrange send representative.

ROYAL ASIATIC SOCIETY, CEYLON BRANCH.

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VIDYODAYA COLLEGE, COLOMBO

It is with profound regret that I write to you regarding my inability to be present at this momentous occasion in Calcutta owing to numerous engagements connected with this institution

at this time of the year. These and various other duties had made it impossible for me to be away from Ceylon even for a few days.

I know I am indebted to India to a great extent and specially to Calcutta and to her many institutions and scholars.

I shall be thankful to you if you will please convey this message of GOOD WILL from this institution to the Society.

With our good wishes for the success of the Celebrations.

(Sd.) PANDIT W. SORATA.

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(Cable message.)

Deeply disappointed inability participate Bicentenary Celebrations William Jones who more than anyone else his generation proved that in realm of mind all men are brothers. This needs emphasis in modern world torn by selfishness and wrong mindedness. Your Society has long laboured for establishment of intellectual solidarity of world. This is nowhere better illustrated than when James Prinsep in India and George Turnour in Ceylon through independent researches later collaborated unravelling the Edicts of Asoka and Priyadarsi. Honour to whom honour due declared India's greatest son Buddha Sakyamuni. We therefore wholeheartedly join salutation of intellectual giant far-seeing humanitarian.

MALALASEKERA,
University, Colombo.

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BOMBAY BRANCH, ROYAL ASIATIC SOCIETY, TOWN HALL, BOMBAY

The Bombay Branch Royal Asiatic Society send most cordial felicitations to the Bengal Asiatic Society on the occasion of the Celebrations of the Bicentenary of the birth of Sir William Jones, the first and the most distinguished President of the Society. When he landed at Calcutta in 1783 as a Judge of the supreme Court of

Judicature at Fort William he brought to his task a mind that had been trained to take the pursuit of universal knowledge as its province. He had critically studied many languages of both the Orient and Occident and it may be truly said of him that as a keen and accurate philologist he has hardly ever been equalled much less surpassed by any one. The History, the Antiquities, the Natural products, Arts, Sciences and Literature of Asia opened before him an extensive and almost boundless vista for his inquiries and studies. He perceived that the field for research in Asia and particularly in India was so vast that it would baffle the greatest industry of a single individual and that it could only be surveyed and explored by the persistent, selfless and united efforts of many generations of earnest inquirer. Inspired by these sentiments he founded the Asiatic Society of Bengal the year after his arrival and became its first President. He did not spare himself as President of the newly started Society. About one-third of the first volume of the *Asiatic Researches* represented his own contributions. In various fields of Asiatic and Indological studies he was an indefatigable pioneer. The torch of knowledge that he lighted has served as a beacon light to generations of Indian and Western scholars. The Asiatic Society of Bengal occupies the proud position of being the first among Indian societies devoted to the study of the history, antiquities, literature and religions and philosophies of India, and has accumulated during the long period of 160 years a magnificent library of manuscripts and printed works and has to its credit a very large number of well-edited publications. It has served as the model for other Asiatic Societies in India and other countries. It was Sir William Jones who first introduced the genius of Kalidasa in an English garb to the Western world by his translation of the *Śakuntala* and dubbed him the Indian Shakespeare. By translating the Ordinances of Manu and elucidating and comparing the laws of Athens, India and Arabia he made substantial contributions to the study of Jurisprudence. He passed away in the prime of life at the age of 47 but he set a wonderful example of what innate genius and patient industry can

achieve in the short space of life that may be vouchsafed by Providence. While rendering a grateful tribute to the memory of Sir William Jones the Bombay Asiatic Society fervently hopes that the spirit of tolerance and co-operation and the sympathetic understanding of the differing manners, customs and views of other races, of which he was an eminent exemplar, will spread apace in a world bewildered and tormented by the din and turmoils of hatred and wars and that the Asiatic Society of Bengal which claims such a great and noble soul as its founder, will carry on with greater vigour and enduring success its appointed task of bringing the treasures of the literature, arts and philosophies of India to the serious notice of the scholars of the whole world.

Represented by DR. BIMALA CHURN LAW,
President, Royal Asiatic Society of Bengal, for 1947.

EDUCATIONAL ADVISER TO THE GOVERNMENT OF INDIA, CALCUTTA

I am extremely sorry that owing to illness I am not able to be present on this auspicious occasion. I hope, however, that I may be allowed to offer through you to the Society my cordial congratulations on the work which it has accomplished during its long and honourable existence. At the same time I wish to express the hope that whatever has been achieved in the past will be only an earnest of the contribution which the Society will make in the near future towards further enhancing the standing of India in the world of culture.

JOHN SARGENT,
Educational Adviser to the Govt. of India.

DIRECTOR GENERAL OF ARCHAEOLOGY IN INDIA

On the auspicious occasion of the bicentenary of the birth of Sir William Jones, the Archaeological Survey of India has the honour to present to the Royal Asiatic Society of Bengal its homage and its felicitations. As the founder of modern cultural studies in India, Sir William Jones was the parent of scientific archaeology in the sub-continent, and the Archaeological Survey esteems it a great privilege to include him and his distinguished Society in its family-tree. It is and will remain the constant endeavour of the Survey to maintain and enhance those liberal principles of humanistic science which were so near the heart of this great pioneer. May the Society which he founded long continue to flourish in the high tradition which he established more than five generations ago.

R. E. Mortimer Wheeler,
Director General.

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BANGIYA SAHITYA PARISHAD

On behalf of Bangiya Sahitya Parishad I congratulate the Royal Asiatic Society of Bengal on the success of the Bicentenary of the Birth of its illustrious Founder, Sir William Jones.

The Royal Asiatic Society of Bengal is rightly regarded as the mother of all such institutions in the East, and it is one of the world's most popular and highly respected societies. For over 160 years of its existence it has ceaselessly worked for a closer cultural understanding between the East and the West, and it has succeeded in its attempt to a considerable extent.

Even during the devastating second world war, your Society has proceeded on with its researches and investigations, and its enquiries have been truly extended to whatever is performed by Man or produced by Nature.

On this the Foundation Day of the Society we wish a still more glorious, a still more useful career for the Society, extending the

limits and bounds of every branch of human knowledge. Accept the homage of an admiring daughter to its beloved parent.

J. C. BHATTACHARYYA.

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VISVA-BHARATI

I am very glad to know that the Royal Asiatic Society of Bengal is celebrating the bicentenary of Sir William Jones. Allow me to offer, on behalf of Visva-Bharati, our reverent tribute to the memory of a great Englishman and a humanist. I find that an English translation of my father's appreciation of *Sakuntala* was published in the Visva-Bharati Quarterly, Vol. VI, Part II, 1940-41.

R. N. TAGORE,
General Secretary.

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MAHARAJA OF TRIPURA

It is in the fitness of things that the Royal Asiatic Society of Bengal is celebrating the Bicentenary of the birth of its worthy founder Sir William Jones with many interesting items on the programme for promoting scientific and cultural understanding between the East and the West and I wish the clebrations all success.

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IMPERIAL RECORDS DEPARTMENT

The Imperial Records Department offers its grateful thanks to the Royal Asiatic Society of Bengal for affording it an opportunity of paying its tribute of respect to the memory of the father of Indology. The Department has in its custody records in all those oriental languages in which Sir William Jones had made himself so proficient. Under the guidance of the Indian Historical Records Commission the Department has undertaken to prepare and publish

a series of source books of Indo-British history. Is it too much to expect that in implementing that laudable scheme the Department will have the fullest co-operation of the Society? The manuscript records are one of our proudest heritages. Had Sir William Jones been alive today he would doubtless have done everything possible to preserve them for the generations unborn. The official writings of many illustrious orientalists, Pollier, Gladwin, Prinsep, Elphinstone, Malcolm and Maine to name only a few still await publication. The Department thinks that the Bicentenary of Sir William Jones' birthday forms the fitting occasion for bringing them to the notice of the Society he founded. The Department offers a few papers relating to Sir William for exhibition and hopes that the Society will do for the study of Indo-British cultural relations what it has been doing for classical and medieval studies.

1. Draft of a letter from Lord Cornwallis to Sir William Jones, accepting in full his proposal above, and authorizing him to employ the required number of *Maulavis* and *Pundits* for compiling the work.

   —Home Dept. Pub. A. 19 Mar. 1788, No. 17.

2. Letter from Sir William Jones, nominating two Hindu and two Muhammadan Lawyers and one Hindu and one Muhammadan writer to be employed in compiling a Digest of Hindu and Muhammadan Law and in writing copies thereof in Sanskrit and Persian.

   —Home Dept. Pub. A. 14 Apr. 1788, No. 15.

3. Draft of a letter to Sir William Jones, confirming his nomination.

   —Home Dept. Pub. A. 14 Apr. 1788, No. 16.

4. Minute of the Governor-General, proposing that Jagannath Tarkapanchanan may be appointed to assist Sir William Jones in compiling the Digest of Hindu and Muhammadan Laws on a salary of rupees 300 per month and rupees 100 for assistants.

   —Home Dept. Pub. A. 22 Aug. 1788, No. 28.

5. Letter from Sir William Jones to Mr. E. Hay, Secretary, transmitting the first fruits of his enquiries in India concerning the laws of the Mussalmans and Hindus, and stating what progress has been made in compiling the Digest.

   —Home Dept. Pub. A. 9 Nov. 1792, No. 30.

6. Letter from Sir William Jones to Mr. E. Hay, Secretary, forwarding with his remarks his translation of the Ordinances of Manu.

—Home Dept. Pub. B. 11 June 1793, No. 9.

7. Copy of a letter from Mr. E. Hay, Secretary, to Sir William Jones, conveying the Board's appreciation of the above work, and stating that the book will be printed in Calcutta.

—Home Dept. Pub. B. 11 June 1793, No. 10.

8. Minute of the Governor-General, recommending that Lieut. J. Baillie be nominated to translate the law doctrines of the sect of Mussalmans called 'Shias', begun under the superintendence of the late Sir William Jones.

—Home Dept. Pub. B. 26 Jan. 1798, No. 1.

9. Letter from the Board of Trade, stating particulars of goods, etc., laden on certain ships for Europe, remarking on the question of occupying the tonnage of certain ships, and stating the terms of an agreement concluded with Capt. Steward. Among other things it states that the Library and manuscripts from the Late Sir William Jones be sent home in England free of charge by way of a token of respect to the deceased.

—Home Dept. Pub. C. 11 Apr. 1796, No. 11.

10. Minute of the Governor-General reporting the death of Sir William Jones, deploring his loss, and suggesting that all materials left by him for the Digest of the Hindu and Muhammadan Laws may be asked for from his executor.

—Home Dept. Pub. A. 2 May 1794, No. 1.

S. N. Sen,
Keeper.

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ROYAL BOTANIC GARDEN, CALCUTTA

Sir William Jones, the Founder of the Royal Asiatic Society of Bengal was a member of the 'United Brothers' in 1768 along with Roxburgh and Buchanon (Sir Buchanon Hamilton) the two Superintendents of the Garden with whose collaboration the Society flourished since its inception in 1784.

K. Biswas,
Superintendent,
Royal Botanic Garden.

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RAMAKRISHNA MISSION, BELUR

We are glad to know that the Royal Asiatic Society of Bengal is going to celebrate this month the Bicentenary of the birth of its illustrious Founder and First President, Sir William Jones. He was one of those high-minded Western scholars who keenly appreciated India's cultural greatness at a time when few were aware of it. It was a pity that his life was cut short too prematurely. But his incessant labours for the promotion of the study of our Indian languages and literatures have immortalized him before the civilized world. Geothe's admiration of his English translation of Kalidasa's *Sakuntala* is well known. He has laid all lovers of culture under a deep debt of gratitude by blazing the trail to the inexhaustible mines of Indian spiritual treasures, particularly as reflected in her literatures. The Ramakrishna Mission offers its humble tribute of appreciation to the memory of this great pioneer of Sanskrit learning.

SWAMI MADHAVANANDA,
Secretary.

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IMPERIAL AGRICULTURAL RESEARCH INSTITUTE

The Imperial Agricultural Research Institute sends felicitations on the occasion of the celebrations of the Bicentenary of the Birth of Sir William Jones and expresses its warm appreciation of the great contributions made by Sir William Jones and the Royal Asiatic Society to the cause of learning and science in India.

J. N. MUKHERJI,
Director.

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ADYAR LIBRARY, THEOSOPHICAL SOCIETY, ADYAR, MADRAS, S. INDIA

It is with great pleasure that, on behalf of the Adyar Library, I send very hearty greetings on the occasion of the celebration of

the bicentenary of Sir William Jones, who founded the Royal Asiatic Society of Bengal.

The Adyar Library joins in paying homage to that great scholar who has laid the foundation of modern Orientology; and every institution and every individual dedicated to the cause of Oriental studies owe a great debt of gratitude to him.

The relation of such a soul with India will compensate for some unhappy relations between Europe and India in political and commercial spheres. The latter will be forgotten by the future, while the services of people like Sir William will ever be remembered by posterity for centuries and millennia.

May the function be a big success which it well deserves to be.

G. Srinivasa Murti,
Honorary Director.

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GANGANATHA JHA ORIENTAL RESEARCH INSTITUTE, ALLAHABAD

The members of the Sir Ganganatha Jha Oriental Research Institute desired me to send cordial greetings to the Society and to express the hope that it will continue to serve the cause of learning as splendidly in the future as in the past. There is special appropriateness in our Institute expressing its profound gratification at the great work of the Society as several of Dr. Ganganatha Jha's works were published by the Society in its Bibliotheca Indica Series.

Amaranatha Jha,
Vice-President.

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OSMANIA UNIVERSITY, HYDERABAD, DECCAN

The Osmania University sends its greetings to the Royal Asiatic Society of Bengal on this occasion of the 200th anniversary of

Sir William Jones's birth which merits being commemorated on account of his great services to Oriental learning.

VICE-CHANCELLOR.

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BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA

On behalf of the Bhandarkar Oriental Research Institute, Poona, I convey to you our fraternal greetings on the occasion of the Bicentenary Celebrations of the birth of Sir William Jones, which have been organized on such a grand scale by your Society. The day of the Birth of Sir William Jones must indeed be regarded as an auspicious day in the history of Indian learning and scholarship, for it was destined by Providence that Sir William should plant the tree of modern Indological and other Scientific Studies in this country, in the form of the Foundation of the Royal Asiatic Society of Bengal, in the year 1784. Since then, that tree, like the sacred *akṣaya-vaṭa*, has spread its branches far and wide in the entire intellectual life of this country and is rightly looked upon with great reverence by all devotees of Sarasvatī in Bhāratavarṣa as well from outside.

Sir William Jones was the first English scholar to know Sanskrit. Indeed he studied every department of Oriental learning and literature, and ably advanced them all. He aimed at making Eastern learning known to the West. In the year 1789, Sir William translated into English that masterpiece of Sanskrit classic, the *Sakuntala* of Kalidasa and thus introduced to European scholars the Sanskrit language and literature. Modern science of Indology may be properly said to have been born in that year. It was indeed a brilliant idea of Sir William's to promote Indological Studies, on scientific lines, through the foundation of the Royal Asiatic Society of Bengal. As the oldest learned body in modern India, the Royal Asiatic Society of Bengal has been the fountainhead of Oriental

learning in all its branches and has served as a perennial source of inspiration and guidance to the many research Institutes which have been founded since then. The Bhandarkar Oriental Research Institute of Poona also which celebrated its Silver Jubilee, exactly three years ago, may be said to be carrying on through its several research activities—particularly the Critical Edition of India's National Epic, *Mahabharata*—the work which was initiated by this Society.

The Royal Asiatic Society is to be heartily congratulated on the excellent manner in which it is redeeming itself of its *pitṛ-ṛṇa*—through the performance of this *vaṅmaya-śrāddha* to Sir William. May this Society grow from strength to strength in years to come and achieve conspicuous success in its ever widening academic activities. I cannot think of any better and nobler way in which to conclude this message of greetings than with the sublime prayer of the Upaniṣad:

> Oṁ Saha nāvavatu. Saha nau bhunaktu. Saha vīryam karavāvahai. Tejasvi nāvadhītamastu. Mā vidviṣāvahai. Oṁ Śāntiḥ śāntiḥ śāntiḥ.

Communicated by DR. R. N. DANDEKAR, *Poona.*

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ANTHROPOLOGY AND ZOOLOGY SECTIONS, INDIAN MUSEUM

It is a great honour and privilege for me to pay my homage on behalf of Natural History including both Anthropology and Zoology on the occasion of the bicentenary of the birth of Sir William Jones, the founder of the Royal Asiatic Society of Bengal. The great debt which India owes to the Royal Asiatic Society for oriental learning and development of scientific research is well known, but it is not quite so known that Museum activities as sources of public education and preservation of our scientific and cultural heritage are also due

to the Society. The Royal Asiatic Society was the first to start in its rooms a Museum containing natural history and archaeological objects and later on through its initiative and labour the Indian Museum was founded in which its own collections in Geology, Botany, Zoology, Anthropology and Archaeology formed the nucleus, and though much were added to in later years, they still form some of their most valuable and rare specimens. In its Anthropological collections particularly, illustrating both the life and habits of the primitive tribes of the Andamans and the Nicobars and the hill tribes of Assam, as well as some rare and authentic skeletal remains of India's numerous racial groups, her contribution has been of the greatest. In encouraging and promoting Anthropological Researches as shown by the pioneer works of Dalton, Peal and Risley it brought before the country the importance of these studies and inspired subsequent workers like, Annandale, Gait, Hutton, Roy, Bodding and Mills, and for many years it published a special number of its Journal on Anthropology.

Now at a time when the value of Anthropological studies both from the theoretical and applied points of view, is beginning to be realized in this country, and a separate and an independent department of Anthropology is being created by the Central Government, adequately equipped to undertake important investigations for the good of the country and for the study and spread of its culture, it is opportune to take this occasion to pay our homage for what the Royal Asiatic Society has done for Anthropology in the past, and also now for its help in the inauguration of the department. To no other institution in this country Anthropology owes as much as it does to the Royal Asiatic Society of Bengal for whatever it has been able to accomplish and I hope that all future workers in the Science will always remember this debt with gratitude.

B. S. GUHA,
Director.

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DEPARTMENT OF ENGLISH AND MODERN EUROPEAN LANGUAGES, HINDU UNIVERSITY

On behalf of the Department of English and Modern European Languages of Benares Hindu University I claim the privilege of associating with the Bicentenary Celebrations now being held under the auspices of the Royal Asiatic Society of Bengal and to pay my homage to the memory of Sir William Jones who was the first among Europeans to understand our culture and recognize the value of its contribution to the history of world-culture, so much so that he sought and found the inspiration even for his poetry in our Indian atmosphere and thought and thus laid the foundation for a new *genre* of poetry which is peculiarly Indian in its content and has come to be known as Indo-Anglian poetry as distinguished from Anglo-Indian poetry such as that of Kipling and others.

It is a great misfortune to culture that it is yet to be fully assessed to what extent English poetry in the nineteenth century and in later times has been influenced by the impact of Indian thought. To me the conviction is growingly irresistible that much of the English Romantic poetry and the literature of the Transcendental Movement in America owe their inspiration to India made known to them by men like Jones and Raja Rammohan Roy. In the case of the Victorians the debt is more obvious—Tennyson and Browning not excepted. In more recent years in Carpenter, A. E., Yeats, Aldous Huxley and many other lesser lights the debt is acknowledged—showing that in the higher reaches of the human spirit there is neither East, nor West—that Humanity is one beneath the trappings of custom and skin—that in his essence Man is classless, nationless, king over himself—the Atman of our agelong aspiration.

U. C. NAG.

* * *

BETHUNE COLLEGE, CALCUTTA

May I offer, in all humility, my tribute of respect and veneration to Sir William Jones of hallowed memory who, in spite of the trammels of office, did so much to further the cause of *Orientalia*, of Indian thought and culture in particular, on the occasion of this bicentenary celebration of the anniversary of his birth? In this age of conflicting loyalties, at this critical juncture of our cultural history, this commemorative service dedicated to this lover of Oriental culture, to this pioneer humanist, has a national importance far beyond its immediate context. May we rise equal to the height of that great trust of which he was a forerunner.

TATINI DAS,
Principal, Bethune College.

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INSTITUTION OF CHEMISTS (INDIA)

It is with genuine pleasure that I bring to the Royal Asiatic Society of Bengal the hearty greetings of the Council and members of the Institution of Chemists (India) on the occasion of the bicentenary celebration of the birth of Sir William Jones, Founder of the Society and Father of Indological studies in India. It is generally believed that the Asiatic Society has confined itself to archaeological and oriental studies alone, and it is forgotten that it has taken a very useful and indeed honourable part in the development of Scientific Studies in our country by publishing articles and memoirs in Chemistry, Botany, Zoology, Geology, Medical and other Sciences specially at a time when expert associations in different science subjects were unknown. In its rooms was born the Indian Science Congress thirty-three years ago, and the Society acted for many years as a god-mother of the Congress doing all its organizational work before the latter moved out of the hospitable rooms of the former.

The Institution of Chemists (India) was established seventeen years ago and now comprises of about 400 members belonging to the chemical profession both in the pure and applied branches from all parts of India. We have taken this occasion to bring our greetings to you not only because it was our pleasant duty to do so, but also lest we forget that we scientists owe an equally deep debt of gratitude to the Society for development of Scientific studies in our country as much as orientalists and indologists do.

With hearty greetings again.

P. NEOGI, Ph.D., F.N.I., I.E.S. (Rtd.),
President.

* * *

BURMA

I wish to convey to you my best wishes for the success of the celebrations and hope that in this chaotic post-war period they will help to bring together and stimulate some of the best minds here who have so many common problems to face and to keep alive the torch of learning.

(MISS) B. J. STEWART
of the University of Rangoon.

* * *

BURMA INFORMATION CENTRE, CALCUTTA

It gives me pleasure to convey the felicitations of the Burma Research Society on this occasion of the Bicentenary of the birth of Sir Wm. Jones and the Celebrations in respect of the foundation of the Royal Asiatic Society of Bengal. Scholars in modern Burma are keenly interested in the intellectual and cultural activities of this learned Society of Bengal. War torn Burma is at this time embarking upon a scheme of rehabilitation and reconstruction. The Libraries of the Burma Research Society and the Rangoon University have been deliberately burnt by the Japanese. Many

of the books and MSS. cannot be replaced. This is a colossal loss. We have to begin over again under a tremendous handicap. Meanwhile, we rejoice that the Royal Asiatic Society of Bengal, a much older sister institution, is going from strength to strength. This will certainly inspire us to move in like manner. It is our fervent desire that the Royal Asiatic Society, Bengal, may continue to be a centre of progressive thought, and maintain the high intellectual and cultural standard which has always distinguished it.

W. S. DESAI,
Member of the Executive Council, Burma Research Society, Asst. Director, Public Relations Department, Government of Burma.

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GREATER INDIA SOCIETY

On this auspicious occasion of the bicentenary celebrations of the birth of Sir William Jones, the illustrious founder of the Royal Asiatic Society of Bengal, the Greater India Society desires to convey its most cordial greetings to the venerable institution which for a century and a half has kept burning the lamp of research relating to the arts and sciences of this ancient land. The Greater India Society wishes a long career of usefulness to the Royal Asiatic Society of Bengal in pursuance of the lofty aims of its founder.

शुभमस्तु ॥

U. N. GHOSAL,
Hony. Secretary,
Greater India Society.

* * *

DECCAN COLLEGE, POONA

On this occasion of celebrating the bicentenary of the birth of Sir William Jones, the illustrious Founder of this Society, I am happy to convey to you, on behalf of one of the oldest educational foundations of Western India, sincere felicitations on the great work accomplished by you, and good wishes for the successful completion of the bicentenary programme of research and publications. Founded in 1821 as the Poona Sanskrit College by another illustrious Englishman, Mount Stuart Elphinstone, on the basis of the munificent Dakshina annually distributed by the Peshwas, this Institute became the Deccan College in the sixties of the nineteenth century, and for nearly sixty years built up a unique collection of Indian Manuscripts through the efforts of internationally known scholars like the late Professors Haug, Bhandarkar and Kielhorn. Resuscitated in 1939, after a brief interlude of five years, as a Post-graduate and Research Institute, it has, like your Society, the aim of conducting fundamental research in Arts and Sciences, and stands as a lasting testimony of the happy harmony which can be established between the East and West. It is, therefore, all the more natural for us to associate fully with the aims and objects of your Society and in participating in your activities,—and to express the hope that the happy blending of true scholarship transcending the limits of race and clime so firmly established by your illustrious Founder may long prevail to build a greater future, rising above the shifting sands of political distrust and ineptitude.

Communicated by PROF. S. KATRE,
Deccan College, Poona.

* * *

JAINA COMMUNITY IN INDIA

The Jaina Community, which is an integral part of the Aryan race in India, called Hindus, and which still unflinchingly stands for the triumph of the cult of 'Ahiṃsa' extends its hearty felicitations

to the Royal Asiatic Society of Bengal on this memorable occasion of the celebration of the bicentenary of the birth of its founder, the late Sir William Jones whose services in the cause of the propagation of India's culture through the cultivation of the ancient classics of this Land of Aryans have gone a long way in restoring the lost bond of union among the Aryan races of the world. India cannot afford to forget the services of this great Englishman, particularly at a time when the Indians themselves almost lost their bearings and became sceptical of their cultural heritage. It was he who saw great visions which are yet to be fulfilled. He however succeeded to rouse the sense of self-respect and confidence of the Indians in their own resources. The loss of political independence, it was proved, was not an index to the decadence of intellectual and spiritual vitality of the nation, and it has received further confirmation from the results of the modern war. It cannot be asserted with any show of plausibility and reason that the defeat of the nations of Europe is due to their decadent culture. Intellectual and spiritual qualities of a nation have very little influence on the vicissitudes of war. It will be productive of a wholesome result if the present-day intelligentsia of India lay this truth to their heart that political misfortune should not be made the ground of wholesale condemnation of the cultural values achieved by the past generations. We are quite alive to the necessity and utility of the cultivation of modern sciences and we wish that India should not lag behind in this sphere as compared with other nations. But we take this opportunity to emphasize the truth that the acquisition of power and control over nature, which has been the legacy of modern sciences, should be controlled and guided by the realization of the supremacy of spiritual values, which has been unequivocally taught by the past sages and prophets of India. It is this consciousness of the superior claims of the spiritual values of life over material power and wealth, which induces us to give public expression to our appreciation and admiration of the work of the great savant whose bicentenary is being celebrated by the Royal Asiatic

Society of Bengal. We beg to submit, even at the risk of being misunderstood as reactionary, that the supreme need of the modern age is the spiritualization of sciences and we think that the Royal Asiatic Society of Bengal has had this objective since its foundation. We wish Godspeed to the Royal Asiatic Society of Bengal in its march towards this consummation.

NATHMAL TATIA.

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JAIN COMMUNITY IN INDIA, CALCUTTA

On behalf of the Jain community, I convey to the Royal Asiatic Society of Bengal our heartiest greetings on the occasion of the Bicentenary of the birth of your illustrious founder, Sir William Jones. The services of this Society to the cause of Jainism have been very valuable, as a result the world at large now understands and appreciates Jainism as a religion which has contributed in no small measure to the culture of India. The Society, from very early times, encouraged a critical study of the Jaina canonical literature and has been responsible for very many noteworthy publications in the field of Jain philology and religion. It is earnestly hoped that the Society will continue to make further contributions to the studies pertaining to our religion. We may assure the Society that the Jain community in India will be ever ready to extend their co-operation in this work. We fervently hope that this Society will thrive and serve as a beacon light to the whole of the East for the dissemination of the Jaina culture.

CHAND MULL BATIA.

* * *

GUJARAT RESEARCH SOCIETY

This Society is thankful to you for your invitation to us to the celebrations of the bicentenary of the birth of Sir William Jones, the founder of the Royal Asiatic Society of Bengal, and has great pleasure in sending the Society's message of felicitations on this

occasion through one of its members Mrs. Saudamini Gaganvihari Mehta. The Royal Asiatic Society of Bengal is a pioneer research institution in India and it is a matter of sincere congratulation that it is in a position to celebrate this bicentenary after a continuous record of useful academic and scientific work throughout its existence. Even though the name of the Society is associated with only the Province of Bengal the scope of its activities has extended not only outside the Province but also to subjects so comprehensive as Indology, Oriental Culture and almost all branches of Learning. In this way, the Society has set a useful example which can and should be followed by other younger Societies. Such a wide scope affords abundant opportunities for the allotment of funds by Government as well as for individual munificence for research and cultural activities connected with research. It is hoped that in the years to come, the Society will produce further brilliant results by bringing together the best intellectual brains of the country and provide them with financial and research facilities so that the torch of wisdom and knowledge lighted by it may continue to throw its light not only in this ancient land of ours but throughout the world. We wish the function all success.

J. J. ANJARIA,
Hon. General Secretary.

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MUSEUMS ASSOCIATION OF INDIA

On the occasion of the bicentenary of the birth of the illustrious founder of the Royal Asiatic Society of Bengal, I send my heartiest greetings and congratulations to the Society. It is indeed a matter of sincere congratulation that the Society has, during the hundred and sixty-two years of its existence, never swerved from the path chalked out for it by its great founder and still retains its premier position in the world of literary and scientific research. With the ever enlarging boundaries of scientific and Oriental research the

Society is endeavouring to keep abreast of all progress and it is hoped that the present occasion will give further push to the work which the Society has at heart.

K. N. DIKSHIT,
President.

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UNIVERSITY OF DELHI

The University of Delhi has learned with much satisfaction of the intention of the Royal Asiatic Society of Bengal to commemorate the bicentenary of the birth of Sir William Jones, the founder and first President of the Society. The labours of Sir William Jones in the cause of Oriental learning and culture have achieved world-wide fame, and have been a constant inspiration not only to the Society which he founded, but to all those who hold in honour the learning and wisdom of the East. I beg to offer on behalf of the University my respectful congratulations to the Society on this notable event; and I hope that I may be permitted on my own behalf, as an alumnus of Sir William Jones's own University, an expression of my pleasure at this recognition of a valued link between Oxford and Calcutta.

MAURICE GWYER,
Vice-Chancellor.

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ALL-BENGAL COLLEGE AND UNIVERSITY TEACHERS' ASSOCIATION

On behalf of the All-Bengal College and University Teachers' Association I beg to offer you our sincere felicitations on the occasion of the celebration of the Bicentenary of the birth of Sir William Jones.

The College and University Teachers of Bengal will always cherish the wonderful work of the great savant who inaugurated the 'ASIATICK SOCIETY' of Bengal and has been the inspirer of all

historical, literary and scientific research in this country. A son of the West, Sir William Jones dived deep into the lore of the Orient and attracted the respectful attention of the world to Indian culture and learning.

May the work of Sir William Jones, the founder of the Asiatic Society, serve as a beacon light to the scholars of the country and lead them on to the still unknown paths of knowledge.

SUKUMAR BHATTACHARJI,
Honorary Secretary.

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BIHAR RESEARCH SOCIETY, PATNA

The Bihar Research Society conveys its warmest congratulations to the President and Members of the Council of the Royal Asiatic Society of Bengal on the occasion of the celebration of the Bicentenary of the birth of its illustrious founder Sir William Jones, and wishes it grand success. The institution which he founded on the 15th January, 1784, has, as a rich repository of the manifold branches of Eastern lore, gloriously helped the cause of research for over a century. We fervently hope that it will ever continue to make substantial contributions to the stock of human knowledge.

KALIKINKAR DATTA,
For *Honorary General Secretary.*

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K. R. KAMA ORIENTAL INSTITUTE, BOMBAY

Whilst communicating to you hearty good wishes for the New Year and a happy and successful celebration of the Bicentenary occasion, I am sorry to inform you that I am unable to start for Calcutta, owing to some trouble in my family, and hence I take this opportunity to convey to you and your Committee my sincere apologies for my unavoidable absence.

I was so anxious to attend this gathering, as Sir William Jones, at first, not very favourably inclined towards our Iranian Languages—Avesta, Pahlavi and Pazond, was indirectly instrumental in being the first contributor towards the Philological Studies of these languages in England and Europe by his adverse criticisms for these languages. He was indeed a great and good man, and the celebration of the Bicentenary of his Birth is indeed an auspicious and happy occasion. But as circumstances prevent me from coming to Calcutta, I am conveying you herewith my sincere good wishes for a happy celebration of the occasion and apologies for absence.

D. D. KAPADIA, M.A., B.Sc., I.E.S. (retd.).

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K. R. KAMA ORIENTAL INSTITUTE, BOMBAY

The K. R. Kama Oriental Institute of Bombay rejoices to be associated with the celebrations of the Bicentenary of the Birth of Sir William Jones, the illustrious founder of the Royal Asiatic Society of Bengal, and an eminent savant, who had laid the foundation of Oriental Studies in their various branches, and thereby helped to draw the East and the West towards each other by opening the wide vista of Oriental learning. The Institute wishes a long and glorious life to the Royal Asiatic Society of Bengal.

Read by DR. J. M. UNVALA, M.A., PH.D.

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NIZAM COLLEGE, HYDERABAD

On behalf of the Nizam College, Hyderabad, Deccan, I have great pleasure in conveying a message of hearty felicitation to this august assembly on the occasion of the Bicentenary celebration of the birth of its great founder. I assure this distinguished gathering

that the Nizam College is second to none in promoting research, which was the object of Sir William Jones, and that it will strive to the utmost to carry the torch of learning onwards.

H. K. SHERWANI,
Principal.

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INDIAN RESEARCH INSTITUTE, CALCUTTA

The Indian Research Institute offers its sincere felicitations to the Royal Asiatic Society of Bengal on the occasion of the bi-centenary celebrations of the birthday of its Founder, Late Sir William Jones.

It is needless to recall here the great services done to the cause of Indian Culture by this pioneer Institution of the East. It may however be permissible to record the fact that it has roused amongst the scholars of the land, the sound spirit of critical research and has published to the world the hidden treasures of Indian Thought.

This great English savant who dedicated his life to the task of exploring the inner essence and beauties of Sanskrit Literature will ever be remembered with gratitude by the generations of scholars all over the world and particularly by the Indians for ensuring for their Motherland a glorious and permanent place in the estimation of the world.

He had the vision of founding such a great Institution for carrying on pioneer work in the field of Oriental researches which this Institution is justly proud of. May it continue its glorious career with renewed zeal and gather around it sister Institution like ours to sustain the cause it stands for and supplement the work it does.

S. C. SEAL,
Hony. General Secretary.

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'CONCORD', CALCUTTA

16-1-1946.

FORGING CULTURAL LINKS

Last week saw the celebration in Calcutta of the bicentenary of a great scholar who founded an organization which since its inception has held aloft the ideals of disinterested scholarship and brought East and West into close cultural contact. The Royal Asiatic Society has done yeoman service in making Indian culture known abroad. More, many Indians themselves owe it to this organization and its band of scholars, that they are aware of the past of their own country. It offers a common forum for the exchange of ideas and a common endeavour which ignore the distinctions of race and community that hamper progress in other walks of life. Its record is an impressive testimony of the truth that unity has to be sought on the plane of culture. Much work remains to be done in unravelling the threads that go to make up the somewhat tangled skein of present-day Indian society. Understanding of the contributions of various elements comprised in the Indian nation to our common heritage is the first step to that appreciation of each other's good points without which the foundations of a United India cannot be well and truly laid. We offer the Royal Asiatic Society our hearty felicitations and our good wishes for the continuous expansion of their activities in the interest of human concord.

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'TIMES OF INDIA', BOMBAY

Thursday, June 27, 1946.

SIR WILLIAM JONES

Academic circles in London are just now celebrating the bi-centenary of the birth of Sir William Jones. There is greater cause for us here in India to recall the memory of that great orientalist and jurist. Jones was born in September, 1746, and passed away in April, 1794. In the short span of less than 50 years, he made a contribution to oriental learning which in point of range and brilliance, has few parallels. Master of 28 languages, he was equally at home in the classic literatures of India, Arabia, Persia and China, not to mention his mastery over Hebrew, Greek, Latin and the modern European languages. Entering the Bar, Jones came out to India in 1783 as a Judge of the Supreme Court of Calcutta; and there soon established a tradition of scholarship and urbanity very different from that of Elijah Impey. With an earnest devotion to duty rare in the annals of official work, he immediately began a study of Sanskrit to enable him to understand and interpret the laws of India; and in 1784 founded the Bengal Asiatic Society. The range and versatility of his magnificent mind may be seen in his publications which included, on the one hand, a digest of Hindu and Mahomedan laws and other legal treatises, and, on the other, translations of such world-renowned classics as the *Hitopadesa, Shakuntala* and portions of the Vedas (in Sanskrit), the Arabic *Mo'allaqat* (the seven suspended poems of ancient Arabia) and the *Odes of Hafiz*—to mention only a few. Few Europeans have done more to bring the East and the West together; and Jones' pioneer work in Sanskrit learning and the establishment of the Royal Asiatic Society, of which he remained President till his death, made the laws, languages and literature of India accessible to the scholars of Europe.

Communicated by H. B. OSBORN.

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Cromwell's House,
Woodstock,
Oxon.
Woodstock, 76.

Dr. Kalidas Nag, M.A., D.Litt.

Dear Sir,

I was honoured with an invitation issued by you on behalf of the President and Members of the Royal Asiatic Society of Bengal. I regret so much that I cannot avail myself of the distinction of being present at your celebrations, but I acknowledge with gratitude the generous courtesy of the Society in asking me, and I beg you, Sir, to be good enough to represent to the President and Members my feelings.

I have not the access, at present, to books and manuscripts which would enable me to offer you a small communication or paper, but I most respectfully draw the attention of the Society to the remains of Sir William Jones' country house, which still exists, covered in jungle, within a mile of Chittagong. I do not know if they can be restored, but the Society might consider it worthwhile to inspect these ruins with a view to restoration and preservation, on the same lines as the National Trust in England takes over, where funds permit, historical buildings; e.g. near me, as I write, is an ancient wind-mill thus preserved. I am, Sir, with many thanks for your consideration.

Yours faithfully,
(Sd.) R. B. Ramsbotham,
M.A., B.Litt., Oxon.,
Sometime Fellow of Calcutta University.

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BODEN CHAIR OF SANSKRIT, OXFORD.

It is no longer possible to contribute by individual testimony to the recognition either of Sir William Jones' eminent achievement or of the paramount title of the Royal Asiatic Society of Bengal to celebrate the Bicentenary of his birth. Endowed with an intelligence of rare serenity and informed with the wide philosophical culture of the Eighteenth Century, the genius of Sir William Jones, 'the most enlightened', as Dr. Johnson said, 'of the sons of men', was ideally fitted to conceive the grand rôle which Asia had enacted in human history and its wealth of materials for the study of the arts and sciences. The programme which he designed established the Society which he founded on a high level of organized endeavour and has at all times furnished enthusiasm with a steady outlook. No need to instance the amplitude and variety of his own studies, which in Sanskrit did not overlook even such recondite subjects as Vedas and Upanishads or such arts and sciences as Music and Botany and which to full mastery of Persian and Arabic added even, as annotated volumes of his library still attest, some trial soundings in the unfathomed ocean of Chinese. Inspired and sustained by such an original impulse, the Society has constantly displayed a fertility in original research and an efflorescence of individual genius and devotion to which only its detailed history could do justice: and it has been the real progenitor of many institutions now fruitfully active and enjoying high status in India and even outside. In celebrating the Bicentenary of Sir William Jones' birth the Society can have the assurance that its rich accomplishment is on the lines which he laid down and that the moment of its 160 years of successful effort is adequate for further progress and expansion.

DR. F. W. THOMAS,
C.I.E., M.A., D.Litt., Ph.D.

TO THE SHADE OF SIR WILLIAM JONES AT THE ROYAL ASIATIC SOCIETY OF BENGAL

By JOHN GAWSWORTH,

Fellow, Royal Society of Literature, London.

How far lies Harrow Hill from Hindusthan?
Viewing the Hooghly, I reflect a thought
I sense you shared. Bengal was not our plan;
Yet it provides still solaces unsought.

You stood where I stand in this sadder day.
You built this studious cloister from the world.
It stands a rampart yet against decay
That ignorance desires, like cerecloths, furled.

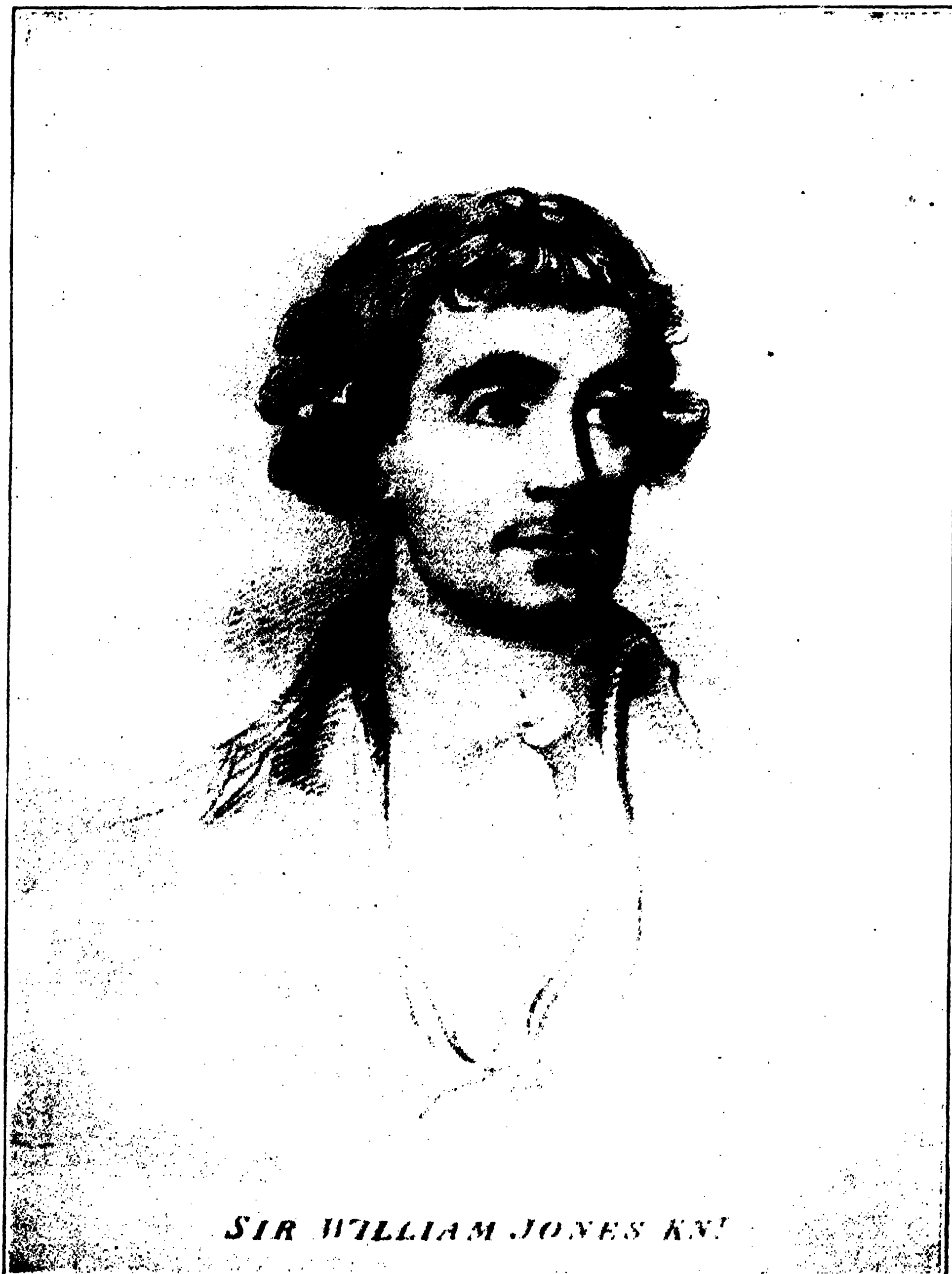
Your times were gracious, the insidious clerk,
The unlettered bourgeois had not closed the doors
Upon the lamp of knowledge; his craved dark
Had not dowsed wit, to silhouette his boors.

I pace, Sir William, your cool avenue
Of sanctuary, grateful for its shade,
In such a scoundrel hour, returned, you
Would be the first to press-home Rome's clean blade.

In such an hour of black eclipse and blight
As never yet Man's treachery to Man
Practised . . . . . .

Yet shall your Bengal beacon light
Flicker on, and outshine their Eblis plan?

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Reproduction of the picture of Sir William Jones in the Senior Common Room of University College, Oxford. Artist—J. Heath. After Sir Joshua Reynolds.

SECTION II—SYMPOSIA

SIR WILLIAM JONES: 1746–1794[1]

By

SUNITI KUMAR CHATTERJI

The gifts of the spirit rise superior to all other gifts: *dhamma-dānaṃ sabba-dānaṃ jināti*—so said Buddha. Poets and Philosophers, Prophets and Seers, Inspired Men of Religion and Leaders of Thought, Discoverers and Teachers of New Truths—such persons are entitled to the respect and homage of men more than those whose achievements and services have been on the material plane only; and Mankind has given divine or almost divine honours to such men, wherever their spiritual gifts are a living force in the lives as well as the affairs of men, as individuals and as members of Society. The really great in the history of the world are the men of ideas and of intellectual and spiritual achievement, whose lights have never grown dim, or whose lamps have been lit up afresh through the solicitude of earnest and enquiring spirits of the present day: poets and thinkers, and sages and saints like Akhen-aton, Vyāsa, Vālmīki, Homer, Moses, Isaiah, Lao-tzŭ, Buddha, Confucius, Aeschylus, Socrates, Plato, Euripides, Aristotle, Christ, Mānī, Māṇikka-vācakar, Kālidāsa, Muḥammad, Firdausī, Jalāluddīn Rūmī, Kabīr, Nānak, Tulasīdāsa, Shakespeare, Goethe and the rest. Men of action and men of science on the physical side are remembered not for what they performed in the domain of the ephemeral, but for what contributions they were enabled to make to the spiritual inheritance of man, in advancing it or enlarging it. Alexander of Macedon is great not so much because of his military successes and his spectacular victories as for his being the conscious agent in bringing the two halves of the civilized world of his day together, making each benefit from the spiritual and intellectual stores of the other, and for leaving to humanity the inheritance of the romance of his life. Akbar is one of the greatest of kings mainly because he wanted to realize in his own life and in that of his subjects the ideal of *Ṣulḥ-i-kull*, of fellowship with all. As a man of action Abraham Lincoln was great, but his place in the hall of heroes is due more to his having been a propagator of the idea of freedom for all

[1] Bicentenary Address delivered on January 7, 1946.

irrespective of colour or creed, and of democracy. So in a similar way, when we look at the contact between two peoples, the measure of the benefit accruing to the one from the other is to be, not merely material advancement, but an all-round mental and spiritual improvement, manifested in an enlargement of vision, in a reasoned and a just code of conduct, and in a full play of the intellect, with opportunities to live a full life. After nearly two centuries of intimate association between England and India, it is time that we took a dispassionate stock of what one has received from the other, and then decide how one has benefited from the other. In this work of appraisement, the points of view of India and England, from the very nature of the case that the one is the governed and the other the governing state, are bound to differ. Things which the English ruling class would consider as benefits conferred by it on India may not have that importance in the eyes of Indians; and both the English and the Indians may still have to discover in what direction their mutual contact has been of real benefit or help to either.

To my mind, as that of an Indian who considers the personality and the achievement of Sir William Jones as forming a gift of the premier rank which Europe made to India through England, the greatest benefit that we in India have received from England and Europe is to be able to know ourselves. As an old people, worried and wearied by our domestic trials and tribulations, we had for some centuries gone to sleep, so far as matters both mundane and intellectual were concerned; and in that sleep we had lost the real knowledge of ourselves, our doings, our relations with our neighbours, and our duties to ourselves. We had nothing but some shreds of our past memories, some dim recollections of what we were and what we did, which a few of us sought with but a hesitating hand to glean from our traditions and our literature; and we had not yet learned to draw out anything from the vestiges of our civilization which fortunately were still with us, as an inheritance the value of which we had no idea of. Through a concatenation of circumstances, political subjection came to deprive us of mental alertness and curiosity; and we had largely come down to the tragic position of a race advancing fast towards complete degeneracy and intellectual bankruptcy, through an ignorant denial to itself of its own inheritance, combined with a want of capacity to put that inheritance to use by extending it and improving it through contact with outsiders who were better situated than ourselves, vigilant, progressive and puissant. It was at this moment that the eternal mind of ancient Hellas, clad in the toga of imperial Rome, and allying itself with the spirit of eighteenth-century Europe, came to our country in the personality of a thought-leader and a constructive worker like Sir William Jones, and acted as the golden wand that slowly made us shake off the sleep of ages. Modern Europe had taught itself to take a detached and a scientific interest in Man as well as Nature through its coming under the influence of Greece—it had developed both scientific curiosity and a spirit of enquiry in a way which was latterly unknown

in India. For the health of its own soul, so to say, Europe wanted to know everything—to exploit all that lay within the range of the intellect. This curiosity and spirit of enquiry, this intellectual urge of Europe was contagious, and it was transmitted as a matter of course to the people of India; and for the latter also it became a great mental tonic and a spiritual force, to awaken, to rejuvenate and to bring back a sense of self-respect that seemed to be on the way to be engulfed in the meshes of ignorance and of an unreasonable and ignorant orthodoxy that was own cousin to insensate bigotry. This awakening was not long in coming: in the next generation to Sir William Jones's in India, we have, as the symbols of an Indian cultural renaissance, such diversified personalities as those of Raja Ram Mohun Roy and Raja Radhacant Dev, who, in their different ways, sought to bring back to their people a just and proper knowledge of their past and to make them conscious of their great heritage, and they succeeded in their mission in a most remarkable way.

The tenor of life that was established for some centuries in Western Europe by the Roman empire was disturbed through the rise of the Arab and Turki empires; and the flow of spices and luxury articles from the East by the land-routes became arrested. These articles formed the objects of international trade, which had made some of the peoples of Mediterranean Europe rich, rich to the extent of making their neighbours in Western Europe jealous; and attempts to find out sea-routes to India and beyond as the sources of most of these articles led to the discovery of America on the one hand and of South Africa, India, Malaya and the Islands, China and Japan on the other, by the Spaniards and the Portuguese, who were soon followed by the English, the Dutch, the French, the Danes and the Germans, as more or less strong rivals in the domains of exploration, exploitation and commerce. As a result of these discoveries, there followed three stirring and romantic centuries of commercial and colonial exploitation of the material wealth—of the industrial products and the natural resources—of the Americans, and of Africa and Asia, from 1500 A.D. onwards. In this process of exploitation, assisted by other economic and cultural causes, the settlement of America by the Spaniards, the Portuguese, the Dutch, the English and the French started; and Mexico and Peru with their ancient civilizations were ruthlessly sacrificed at the altar of the intolerant creed of an insatiable race of exploiters. The disorganized and care-free Indonesians, and the disunited and unthinking Indians largely acquiesced in groups of militant merchant-exploiters becoming ultimately their rulers and arbiters of their destiny. Only the organization of China as a huge, centralized and fairly strong empire, and the self-preservative isolation of Japan, saved them from the fate of India, Indo-China and Java. While the material exploitation of the advanced peoples of Asia—Persia, India and China—through commerce, colonization and empire-building was going on, the mind of Europe was awakened early in the eighteenth century, and felt a new interest—if

only as a romantic novelty at first—in the strange and distant peoples of the East. This romantic glamour and interest gave place to a proper intellectual or scientific curiosity, through a late resurgence of the Greek spirit which now began to shake off the atmosphere of the sixteenth and seventeenth centuries. The romantic world of Shakespeare, Spenser, Tasso, Ariosto and Camoens and a sort of abandon in Greek scholarship of the fifteenth and sixteenth century humanists now gave place to the encyclopaedists and classicists of the eighteenth century. Scientific and oriental coteries and societies began to be started everywhere for the study of both Nature and Man—in Russia (under German inspiration, when Empress Catherine started the Moscow Academy of Arts and Sciences), in Austria, in Germany, in France, in England and in Italy. Travellers to the East began to interest themselves in the history and civilization of the peoples they visited, and to collect MSS. and art objects from the Muslim Near East, from India, from Indo-China, from Indonesia, and from China and Japan.

Among those rare spirits in Europe during the second half of the eighteenth century who, nurtured as they were in the humanism of ancient Greece and Rome, felt irresistibly drawn towards the culture and religion and the languages and literatures of the East, was Sir William Jones. And it is very largely to his credit that an instinctive urge was brought within the purview of a reasoned endeavour—a vague and but imperfectly understood and a wistful desire to know more about the Eastern peoples and to speculate about them was transformed by him into a conscious spirit of enquiry and systematized research. He was not a pioneer in this field of scholarly work: six years before he started the Asiatic Society in Bengal, some Dutch scholars, resident in Batavia in Java, had already established their Association of the Arts and Sciences. But no one seems to have understood more penetratingly the implications of this new line of enquiry, into the history and civilization of the peoples of Asia in which the mind of Europe began to busy itself for the first time. Sir William Jones opened up for civilized Europe a new chapter in the Science of Man—that of *Orientalism*: and the participation of Eastern scholars with those of Europe, which Sir William Jones had envisaged from the very beginning, has formed a brilliant and a significant episode in the history of intellectual co-operation, and has given a new orientation to itself, transforming it to a thing of national and not merely academical interest for the peoples of the Near East, of India, Indo-China and Indonesia, and of the Far East.

Thus in the extension of the horizon of Europe from the purely material to the intellectual, in matters concerning the East, Sir William Jones took a leading part. Of course, his contemporaries were there also: the Arabists of Europe, the Jesuits in China who mastered Chinese—sometimes men of vast erudition but generally of a singularly orthodox or narrow outlook; and there were the scholarly pioneers, like Estevaõ (or Stephen) in Konkani, Beschi in Tamil, Anquetil du Perron (so much

misunderstood even by Sir William Jones) in Avestan, Manoel da Assumpçaõ and Nathaniel Brassey Halhed in Bengali, and Charles Wilkins in Sanskrit. After that, a select group felt attracted by the deeper spiritual experiences of India and China, and of Sufiistic Islam—subjects which appear to be slowly but inevitably drawing thinking people all over the world, the translators and the specialists having done the preliminary spade-work in giving rise to the present interest. The appeal to the aesthetic sense of Europe from the art of Japan, China and India came last, from the fourth quarter of the last century: and the fine art of India and the Far East are now established on pedestals of equality with the art of Greece, at least as equally great and elevating, and significant expressions of man's aesthetic faculty—although along lines which are in some cases different from the aesthetic expression of classical Greece. The discovery of the greatness of Eastern Art is now going hand in hand with a renewed study and appreciation of Eastern—Persian, Indian and Chinese—thought and mysticism: and we are thus in the midst of a fourth phase in the study and appreciation of the thought and culture of the East in the modern world.

Sir William Jones was not only an incarnation of the intellectual curiosity of the highly cultivated and humanistic eighteenth century Europe—he was something more: his work has meant more for us Indians than what he himself or any compatriot of his was conscious of. Like all leaders of men in the domain of thought, his was in the first instance the soul of a Poet. He had, of course, composed a number of original poems in the characteristic style of eighteenth century English classicism, and in a few of these he had sought to celebrate Hindu deities and Hindu legends in the approved classical style, although the subject matter was quite novel in European literature of the time: but these are mere exercises—they do not form the proper index of Sir William Jones as a man of imagination who could see visions and dream dreams. It is rather in the wide sweep with which he took in the achievements of Man in the East, as the complement to what he was familiar with in connexion with Man in the West—in his attempt to appraise in themselves and in their mutual connexions the cultures of the various peoples of Asia, the Indians, the Arabs, the Persians, the Tartars, the Chinese, and the Peoples of the Islands of the South-East and the Highlands of Central Asia—that his poetic vision comes in. His vision transcended the age in which he lived; and in some cases it penetrated the gloom which still covered the history of the origin and development of Asiatic and European peoples. When he took up Eastern classics for translation, for the pure pleasure of it, he selected two masterpieces of Arabic and Sanskrit literature—the *Mu'allaqāt al-Saba'* or 'the Seven Suspended Poems' of pre-Islamic Arabic literature, where we find the spirit of the desert Arabs at its earliest and most characteristic form, and the drama *Śakuntalā* of Kālidāsa, one of the most exquisite creations of literature which has become a classic for the whole of humanity, and

which was hailed with acclamation by no less a personality than Goethe himself, Jones's great contemporary, who also like him was a believer in the oneness of all human culture. Jones imbibed from his European inheritance the Greco-Roman idea of *Humanity:* a divine instinct in him filled him with a fervent *Friendship for All*, an ideal which is both of the Indian thinker and the Iranian mystic, as expressed by them respectively through the Sanskrit term *Viśva-māitrī* and the Perso-Arabic phrase *Ṣulḥ-i-kull*. Jones was nevertheless the man of his age and the representative of his own people. As in the case of most great men, he was both national and international at the same time. He thought that 'reason and taste' were 'the grand prerogatives of the *European* minds, while the *Asiatics* have soared to loftier heights in the sphere of imagination'. With him, born and brought up in an 'age of reason', there was undoubtedly a tacit feeling that reason and the intellect were superior to emotion and the imagination. The advance which Europe had made over Asia in most of the Sciences and in the application of Science to life was manifest. He had thus—and it was but natural—a sense of the cultural superiority of the European over Asiatic, African and American peoples. And yet he spoke publicly against 'the abominable traffic in the human species', the Negro slave-trade, from which a part of his countrymen dared 'to derive their most inauspicious wealth'. Slavery was to him the violation of a primary law of nature, and it meant 'the robbing a human creature of those eternal rights, of which no law upon earth can justly deprive him'. Sir William Jones's biographer has made the following observation which is worth quoting in this context: 'It was a favourite opinion of Sir William Jones that all men are born with an equal capacity for improvement'; and his biographer then hastens to give his own view that he does not himself admit this opinion of Jones. (*The Works of Sir William Jones, with the Life of the Author*, by Lord Teignmouth, Vol. II, London, 1807, p. 299 foot-note.)

In Sir William Jones, the ideal of the *English Gentleman*, which took its final shape, so to say, in the eighteenth century, found its highest expression on the intellectual side. He was but moderately philosophical. In spite of his inner being earnestly seeking from God the divine gift of Wisdom (as we learn from an intimate little prayer composed by himself), he was rooted strongly enough in the conventional and generally accepted dogmas of Christianity to obtain the approval of his biographer Lord Teignmouth (Sir John Shore), an ardent Christian who became a great patron of the British and Foreign Bible Society. We can ignore the occasional expressions of contempt, betraying but his misunderstanding or ignorance, which he has used with regard to religions other than the one he professed: for these were but a current fashion of speech in his language and its style, saturated as they were with the spirit of orthodox Christianity, and these did not express his deepest convictions or predilections as a scholar and a sympathetic student who had imagination and culture enough not to remain unmoved by the great thoughts and ideas he found

in other religions. In India, where he was so eager to come, not to shake the pagoda tree and return home as a *Nabob*, but to enlarge the world of human knowledge by systematically finding out the history of both Man and Nature in Asia, he could not but help feeling what he really was—a member of the ruling race, superior in intelligence, in knowledge, in discipline, and in organization. But this was tempered, as we can see from his writings, with such a sincere desire to know more about the people with a view to be of help to them better, that the alien administrator was lost in the sympathetic friend and the disinterested lover of knowledge. He proclaimed his ideal in the peroration to his Ninth Anniversary Discourse before the Asiatic Society of Bengal delivered in February 1792: 'The race of man, to advance whose manly happiness is our duty and will of course be our endeavour, cannot long be happy without virtue, nor actively virtuous without freedom, nor securely free without rational knowledge'. It was a desire to apply this rational knowledge to the study of themselves that Sir William Jones helped to instil in his Indian fellow-beings, in a spirit of kindliness and friendship. In a fit of religious fervour, which one would suspect is rather conventional and formal, he speaks of the Hindus in this strain: 'They err, yet feel, though Pagans, they are men.'

Sir William Jones sought to use this rational knowledge, which was his special European heritage as he profoundly believed and as it unquestionably was, in the study of the languages, literatures and civilizations of Asia. To this rational knowledge were added an urbanity and a desire to understand and appreciate, which are the marks of true culture. It requires a great man to appreciate something great; he studied, he understood, he admired. He was the first link between the old that was India, and the new that was Europe. Like all great spirits he saw Unity in the midst of Diversity: and he stressed that Unity. So that, in spite of his having belonged to a totally different world, this Christian gentleman, this cultured son of England with the best that her public schools and her universities could give, with all the hesitating steps and the mystic intuitions of the first explorer, was able to draw out some of the noblest and most abiding things in our Eastern civilization, and to inspire others from among his own countrymen, and, later on, from amongst ourselves, Indians, too, to do the same. And in this way, he put heart in us Indians—indirectly, if not directly: and he perhaps unconsciously, supplied one of the strongest forces for a revival, a renaissance, of our national culture in India—the force of rational knowledge, of intelligent understanding through proper study. It is in this way that the following line in a poem composed in honour of Sir William Jones after his death by the Duchess of Devonshire is true: 'The prostrate Hindu own'd his fostering hand.'

The life of Sir William Jones, as that of a scholar and humanist, is lacking in anything sensational, but a perusal of it is an intellectual pleasure, as is that of a number of his letters, and of some of his discourses, which have a permanent value

in tracing the history of the Science of Man. Sir William Jones was born in London on September 20, 1746, and he died in Calcutta on April 27, 1794, before he could complete his 48th year. He was in India for not even full 11 years, and yet he has left his mark on Indian Science and Indian Letters, and has been an unseen force in the intellectual and even spiritual regeneration of the people of India. Some great qualities he would appear to have inherited from both his father and mother. His father was Welsh, of yeoman stock, who came to London from Anglesey, and became a well-known mathematician who was a friend of Halley and Newton. His mother was the daughter of a London cabinet-maker, and she was a remarkable woman who helped to build up her son's mind and character: she will live in the memories of men for her words to urge her son in his studies—'Read, and you will know'. Young Jones, with what his father left him, got the best education which the scion of an intellectual father could receive in eighteenth-century England. He passed through Harrow and Oxford, and graduated in 1768; and he became M.A. in 1773, after serving for some time as tutor to a young nobleman, Lord Althorp, with whom he travelled to Germany and in France and Italy. He became a finished Latin and Greek scholar: he learned French, German, Italian, Spanish and Portuguese. Like typical University men in eighteenth-century Europe, he could compose verses in Latin and Greek, and could carry on correspondence with ease in Latin: his Latin correspondence with the Polish scholar Reviczki, with the Dutch Arabist Schultens, with the Spaniard Bayer, and with some of his own countrymen like Hunt, Halhed and Orme, has been partially preserved. While still at Oxford, he studied Hebrew and learned Persian and Arabic thoroughly well, employing an Arab speaker from Aleppo who happened to be in England then to teach him Arabic pronunciation; and he acquired some knowledge of Turkish also. At the repeated request of King Christian VII of Denmark, he translated into French a Persian biography of Nadir Shah, the MS. of which was in the possession of the king, in 1770, when he was only 24 years old. Before that, when he was only 22, he had begun, in Latin, a fairly large work on Oriental (i.e. Arabic, Persian and Turkish) Poetry, which he subsequently published in 1774; a work which considerably increased his reputation, both in England and on the continent. His *Persian Grammar*, an exceedingly well-written work, he brought out in 1771. Recognition for his linguistic attainments came to him from Government in 1772, when he was made a Fellow of the Royal Society. He consorted with the intellectual *élite* of England who had gathered round Dr. Samuel Johnson, and he was an intimate of both Burke and Gibbon. Although he was anxious to spend his life in studying the ancient as well as eastern history, literature and culture (his translation of the *Orations of Isaeus* from the Greek appeared in 1778), he thought he should take up law for a living, and with this end in view he joined the Middle Temple in 1770, and was finally called to the Bar in 1774. In 1776 he was appointed Commissioner of Bankrupts,

and in 1781 he brought out his *Essay on Bailments*, which became a classic in the subject, being frequently reprinted in England and America. In connexion with his work as lawyer, he was to have gone to America on behalf of a client, and he even went to France in 1782 from where he was to sail to the new world; but Fate decided otherwise.

We find him eager to go out to India, only in order to have greater opportunities for study and research into the cultures and literatures of eastern peoples. His Arabic and other oriental studies he did not neglect, and in 1783 he published his English translation of the Seven *Mu'allaqāt*, giving the original Arabic text in a Roman transliteration—a work of first-rate importance for the study of Arabic which he had completed in 1780-81. In March 1783, Jones obtained his much-coveted appointment to a judgeship of the Supreme Court of Judicature in Calcutta. He was knighted at the same time. In April 1783 he married the eldest daughter of the Bishop of St. Asaph (a lady who proved a very devoted wife to him, she having brought out a sumptuous edition in 6 big volumes of the complete works of her husband as the best tribute to his memory two years after his demise), and set sail for India in the same month, arriving in Calcutta in September 1783. He joined his official duties in December 1783, and in January 1784, with the collaboration of a few Englishmen like Charles Wilkins, the first Englishman and one of the first Europeans to study Sanskrit, he founded the *Asiatic Society*, later known, in 1839, as the *Asiatic Society of Bengal*, in the presence of about 30 distinguished British people resident in Calcutta.

The Inaugural Address he delivered on the occasion of the founding of the Society is a document of permanent value for its imagination and its vision, and forms a declaration of ideals which can never be antiquated. The opening paragraph is well worth quoting:

> When I was at sea last August, on my voyage to this country, which I had long and ardently desired to visit, I found one evening, on inspecting the observations of the day, that *India* lay before us, and *Persia* on our left, whilst a breeze from *Arabia* blew nearly on our stern. A situation so pleasing in itself, and to me so new, could not fail to awaken a train of reflections in a mind, which had early been accustomed to contemplate with delight the eventful histories and agreeable fictions of this eastern world. It gave me inexpressible pleasure to find myself in the midst of so noble an amphitheatre, almost encircled by the vast regions of *Asia*, which has ever been esteemed the nurse of sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the production of human genius, abounding in natural wonders, and infinitely diversified in the forms of religion and government, in the laws, manners, customs, and languages, as well as in the features and complexions, of men. I could not help remarking, how

important and extensive a field was yet unexplored, and how many solid advantages unimproved, and when I considered, with pain, that, in this fluctuating, imperfect, and limited conditions of life, such inquiries and improvements could only be made through the united efforts of many, who are not easily brought, without some pressing inducement or strong impulse, to converge in a common point, I consoled myself with a hope, founded on opinions, which it might have the appearance of flattery to mention, that, if in any country or community, such an union could be effected, it was among my countrymen in *Bengal*, with some of whom I already had, and with most desirous of having, the pleasure of being intimately acquainted.

He laid down the scope of the investigations proposed to be taken up by the Society in this address: it was to be 'Man and Nature: whatever is performed by the one, or produced by the other', within the geographical limits of Asia. Up to his death, for ten years successively Jones took a leading part in the investigations of the Society, and he contributed a number of papers—on the transliteration of the Eastern languages (including Sanskrit) into Roman, on the Gods of Greece, Italy and India, on the Chronology of the Hindus, on the Musical Modes of the Hindus, on the Antiquity of the Hindu Zodiac, on the Literature of the Hindus from the Sanskrit, on the Indian Game of Chess, and on other topics. Most of these papers supplied mental pabulum to the people of India also, and were translated or adapted into Bengali and other Indian languages. He also communicated papers on Zoology, Botany and Medicine, sciences which he had taken up himself for serious study. As President of the Asiatic Society in Calcutta, his ten Annual Discourses given every year from 1785 to 1794 in the month of February, made a survey of all that was then known and all that he could reasonably speculate about the History and Civilization of Asia in general (1785), and on those of individual peoples—the Hindus (1786), the Arabs (1787), the Tartars (1788), the Persians (1789), the Chinese (1790), and 'the Borderers, Mountaineers and Islanders of Asia' (1791); and the subsequent annual addresses were on the Origin and Families of Nations (1792), on Asiatic History, civil and natural (1793), and on the Philosophy of the Asiatics (1794). In the last he quotes with approval the following translation made by himself from the Sanskrit of the Upanishad:

That spirit, from which these created beings proceed;
through which, having proceeded from it, they live;
toward which they tend, and in which they are ultimately absorbed:
—that Spirit study to know: that Spirit is the Great One.

Yatō vā imāni bhūtāni jāyantē,
yēna jātāni jīvanti,
yat pra-yanti, abhi-sam-viśanti,
—tad vi-jijñāsasva: tad brahma. (*Tāittirīya Upaniṣad.*)

Subsequent accession of facts has made antiquated a good deal of the views expressed by Sir William Jones in the above and other contributions of his, but certain things of abiding worth he has bestowed upon the world. Soon after his arrival in India, he took to Sanskrit studies with all seriousness; and a mind, nurtured in the classical tongues of Europe, Latin and Greek, and in Arabic and Persian which he had also made his own while in England, found a veritable mine of precious stones in Sanskrit. He was a finished Arabist and Iranist before leaving the shores of England: he became the foremost Sanskrit scholar among Europeans within a few years after his arrival in India. Before Sir William Jones, here and there an occasional missionary from among the Roman Catholic orders who had obtained the patronage and support of the Portuguese in India made a tentative acquaintance with Sanskrit, from the early part of the eighteenth century: and a Jesuit Missionary of Bohemian or Czech nationality was actually impressed by the close agreement between Sanskrit and Latin. Warren Hastings, for administrative purposes, patronized the study of Hindu law, and had a digest of the Hindu codes regarding inheritance prepared by a band of *Paṇḍits* appointed in Calcutta for the purpose. But there was no one to translate this digest, the *Vivādārṇava-sētu*, directly from the Sanskrit into English. It was rendered first into Persian by Bengali *munshis*, and then the Persian version was translated into English by Nathaniel Brassey Halhed, and the English was published in 1776 as a *Code of Gentoo Law*. Charles Wilkins, later knighted (1749 ?–1839), who had entered the East India Company's service in 1770, and who assisted in establishing a printing press for oriental languages in Bengal in 1778 (Wilkins is to be gratefully remembered by the people of Bengal for having prepared and cut the first Bengali fount with the help of a Bengali blacksmith named Panchānan Karmakār to print Halhed's Bengali Grammar in 1778, the first book using Bengali type) was sent by Warren Hastings to study Sanskrit in Benares. (Sir William Jones was enabled to accomplish his cherished desire to see Benares at least once, but he could not make a prolonged stay there as he felt that his knowledge of Sanskrit was not as yet advanced enough to enable him to profit by his contact with the Sanskrit scholars there.) Wilkins became quite proficient in Sanskrit, and he translated the *Bhagavad-Gītā* (published 1785)—the first Sanskrit work to be rendered directly from Sanskrit into a European language; and it is pleasing to think that there was something providential in the selection of this great philosophico-religious text of India as the first work to be presented to the West in a European version directly from Sanskrit; after which the publication of a Latin translation by Anquetil du Perron of the Persian version of the Upanishads made under the patronage of Prince Dārā Shikōh came out from Paris in 1801-1802. Wilkins followed this by his English rendering of the *Hitōpadēśa* in 1787 and of the Śakuntalā episode of the *Mahābhārata* in 1795: and in 1808 he published from

England his Sanskrit Grammar, in which Nāgarī letters were first used in a book printed in England.

Wilkins was joined in his great work by Sir William Jones. On February 2, 1786, in his Third Annual Discourse before the Asiatic Society, his subject being the History and Culture of the Hindus, he formally announced, so to say, to the European world, the great fact of Sanskrit being in India as the repository of Indian literature and civilization, and the fact of its being closely related to Greek and Latin. The following pronouncement, which has been frequently quoted in books on Linguistics, was epoch-making:

> The Sanscrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the *Greek*, more copious than the *Latin*, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from a common source, which, perhaps, no longer exists; there is a similar reason, though not quite so forcible, for supposing that both the *Gothic* and the *Celtic*, though blended with a very different idiom, had the same origin with the *Sanscrit*; and the old *Persian* might be added to the same family.

The above lines form in a way the basis for Modern Scientific Linguistics as it has been evolving through the attempts of five generations of 'linguisticians' to explain the agreements among the members of a connected group or family of languages and to call into being the elusive 'common source' of the family 'which no longer exists'. One may well say that the nature of linguistic development envisaged by the above sentences appeared in the mind of Sir William Jones with the flash of a prophetic inspiration. The science of Linguistics on the descriptive and analytic side had its birth in the grammatical descriptions and investigations, explanations and speculations of the Vedic scholars of ancient India who busied themselves with the language of the Vedic texts. But the work of the Indian grammarians was imperfect in this, that language was conceived by them to be a static phenomenon. Among the Greek philosophers, the dynamic and ever-changing character of human speech came to be understood by 300 B.C., but Greek grammar did not possess that superb analysis and wealth of detail which have made Sanskrit grammar one of the foremost achievements of the human intellect. The genetic and historical development of speech was not yet understood: and Sir William Jones' brilliant suggestion put linguistic scholars on the right track of conceiving human speech to be groupable in *families*, members of which were derived from a common archetype. A new human science, that of Comparative Philology, or Linguistics, with its numerous ramifications linking it up with other sciences both human and physical,

came into being, as the immediate result, so to say, of this inspired statement of Sir William Jones. The way was prepared for linguistic Palaeontology, Anthropology and Ethnology, Phonetics, descriptive, historical as well as experimental (the last being in close touch with Physics and Mathematics and partly with Physiology), Speech Psychology, Comparative Mythology and Religiology, and the rest. Present-day 'linguisticians' have to begin their survey of the development of their sciences with a homage to the memory of Sir William Jones as a path-finder—a *pathi-kṛt*, to use the Vedic term; and votaries of a number of other sciences would also do the same, if the ultimate inspiration of their sciences were sedulously traced.

The Asiatic Society as founded by Sir William Jones was responsible for creating an interest in the culture and wisdom of the East, all over Europe, and in a way it may be described as the real mother of all orientalistic associations which were started during the first half of the nineteenth century in Europe. An Asiatic Academy was first inaugurated in Russia in 1810 at St. Petersburg, and the founders of it declared that—

> In the last years of the eighteenth century there has been a transformation in the attitude to human civilization ..... The accidental reasons for this revaluation are the successes of the British in India, the mastery on the part of German scholars of the sacred language of the Brahmans, the works of Zoroaster and the text of the Bible, and also the foundation of the Asiatic Society at Calcutta.

The *Société Asiatique* of Paris was founded in 1822, and the British Asiatic Society (*the Royal Asiatic Society of Great Britain and Ireland*) in 1829, which came to have a number of branches in the East; and we have similar Asiatic Societies in other countries, notably the German *Deutsche Morgenländische Gesellschaft* (in the forties of the last century). A new epoch and a new orientation in the enlargement of the culture and mind of Modern Man thus began, thanks to the initial inspiration from Sir William Jones.

Sir William Jones, the poet and literary man, and the judge and jurist, did not eclipse himself in the orientalist. His translation of the *Śakuntalā* of Kālidāsa (1789) has been one of the most significant services in the cause of international literature. The same may also be said of his translation of the *Hitôpadēśa*, and of the *Manu-saṃhitā* (1794). Translated into German by Georg Forster in 1791, the *Śakuntalā* was read with genuine pleasure by Goethe who celebrated it in a beautiful lyric well known in German literature; and in the Prelude to his great drama of *Faust* Goethe imitated the convention of the ancient Indian drama of the owner of the theatre and his colleagues carrying on a discourse. Jones was very much impressed by Kālidāsa's genius, and in some of his original poems in English we see

reminiscences of the Indian poet. The *Institutes of Menu* (*Manu*), and the translation from the Arabic of the Muslim Law of Succession to Property of Intestates, and of the *Sirājiyyah* or the Muslim Law of Inheritance, have their value both in the administration of justice in Indian law courts and in the comparative study of Law. His original poems, and poetical translations from oriental languages, fill quite a respectable volume. He was a genuine *bhāva-śiṣya* or spiritual disciple of Virgil and of the Renaissance poets in the domain of poetry. His projected romantic epic of *Britain Discovered*, fragments of which he had composed, was to be completed in the orthodox manner in 12 books (the title recalls that of Tasso's *Jerusalem Delivered* and Milton's *Paradise Lost*). Jones had the arguments or contents of these 12 books written out and fully set forth. Here we see a curious medley of classical, medieval and Hindu mythological characters and situations, all sought to be moulded in a classical mould. We may smile at the arguments of the projected second book of his 'heroic poem' of *Britain Discovered*, in which he wanted to give an account of 'the Gods of India convened on Mount *Cailás*, by Rudra or *Mahádeva*, the power of destruction: their numbers, characters, attributes and attendants: the Goddess Gangá announces the views and voyage of the *Tyrian* hero, expresses her apprehensions of his ultimate success, but advises the most vehement opposition; declaring, that his victory will prove the origin of a wonderful nation, who will possess themselves of her banks, profane her waters, mock the temples of the *Indian* divinities, appropriate the wealth of their adorers, introduce new laws, a new religion, a new government, insult the *Brahmens*, and disregard the sacred ordinances of *Brihmá*'; etc., etc. But we cannot but admire the man who in a series of *Desiderata* written out in his own hand (which was found in his papers after his death) had placed before himself the following vast and comprehensive scholarly projects:

DESIDERATA.

INDIA.

1. The Ancient Geography of India, etc., from the Puranas.
2. A Botanical Description of Indian Plants, from the Cóshas, etc.
3. A Grammar of the Sanscrit Language, from Panini, etc.
4. A Dictionary of the Sanscrit Language, from the thirty-two original Vocabularies and Niructi.
5. On the Ancient Music of the Indians.
6. On the Medical Substances of India, and the Indian Art of Medicine.
7. On the Philosophy of the Ancient Indians.
8. A Translation of the Veda.
9. On Ancient Indian Geometry, Astronomy and Algebra.
10. A Translation of the Puranas.

11. Translation of the Mahábhárat and Rámáyan.
12. On the Indian Theatre, etc., etc.
13. On the Indian Constellations, with their Mythology from the Puranas.
14. The History of India before the Muhammadan conquest, from the Sanscrit Kashmir Histories.

ARABIA.

15. The History of Arabia before Mohammed.
16. A Translation of the Hamása.
17. A Translation of Hariri.
18. A Translation of the Fácahatál Khulafá. Of the Cáfiah.

PERSIA.

19. The History of Persia, from authorities in Sanskrit, Arabic, Greek, Turkish, Persian, Ancient and Modern.
20. The Five Poems of Nizámi, Translated in Prose.
    A Dictionary of pure Persian—Jahangiri.

CHINA.

21. Translation of the Shi-cing.
22. The Text of Con-fu-tsi, verbally translated.

TARTARY.

23. A History of the Tartar Nations, chiefly of the Moguls and Othmans, from the Turkish and Persian.

Such were the vast projects of a pioneer in the field, and they demonstrate the wide sweep of the man's vision, and of his powers as well. He did not spare himself in preparing for this series of great projects: his premature death at 48 was no doubt hastened by so much continuous and arduous labour. But the light he had kindled with his genius has never grown dim, and it is becoming brighter and brighter with the passing of years, decades and centuries.

We are now met here in the Society which was his creation—his great gift to both Britain and India—to celebrate in all gratitude the 200th anniversary of his birth, a most auspicious event in the history of human fellowship and mutual understanding through Science—through what he has called 'Rational Knowledge'. We are members of a great Republic of Letters, in which creed and colour and politics and pelf have no place: and we have met here today, to offer individually and jointly, our tribute of gratitude and respect to this great man. I have to offer my personal gratitude to him, for it was through his English translation that I had

my introduction to a great classic of my own country, when some 48 years ago I was enabled to have a glimpse of Kālidāsa's immortal creation the *Abhijñāna-Śākuntalam* when I was a student at school; and for my introduction to the Seven *Mu'allaqāt* of Arabic literature and my study of the original text of this work I am indebted to him—this rare literary pleasure I revelled in when a student at college some 35 years ago. At this representative gathering of students and scholars, we offer our homage to the memory of a great man to whom it was given to perform a most conspicuous service to his fellow men in making our diverse national inheritances in culture One Great and Common Heritage for all men in all climes: a man who was acclaimed by one of his contemporaries on the continent as early as 1774, in the words of classical Arabic, as *Farīd 'aṣarihi wa Qarī' dahrihi*, 'the Incomparable One of his age, and the Most Profound One of his time', and who merits fully the compliment paid to him by another contemporary, of his own country—'the Most Enlightened of the Sons of Men'.

INDIAN CULTURE AS A FACTOR IN THE WORLD CIVILIZATION

By

R. C. MAJUMDAR

The greatness of a nation, like that of an individual, may be measured not only by its material, moral and intellectual achievements, but also by the service it has rendered to others in these spheres. Judged from this standpoint the subject of our symposium this afternoon is of vital interest to students of Indian history. Since the days of Sir William Jones, the bicentenary of whose birth we are celebrating this week, much has been done by way of elucidating the history and culture of India. But the influence of that culture upon the outside world has not attracted as much attention as it deserves. The debt which European civilization owes to Greece and Rome is a familiar story. But it is seldom realized that India played a similar part in respect of a large part of Asia and perhaps even beyond its limits. The problem has often been discussed from the other side, viz., how far Indian civilization is indebted to Greek and Graeco-Roman civilization and many great scholars have written upon it. V. A. Smith's article 'Graeco-Roman influence on the civilization of Ancient India' was published in the Journal of this Society in 1889. A French scholar D'Alviella wrote a book in French entitled 'What India owed to Greece' in 1897 and Vogel contributed an article on the same subject in 1912. Many other scholars have also written on special aspects of this question. None can deny for a moment that India borrowed freely from other peoples and it would have been strange indeed if she did not do so, for it seems to be almost a universal law that every nation borrows from the countries with which it comes into contact by trade, conquest or other means. Although, therefore, there might be difference of opinion regarding the scope and extent of foreign influence upon Indian civilization, the existence of such influence must be regarded as a historical fact. What is, however, often forgotten is that it was never a one-way traffic. If India became subject to the influence of others, she in her turn contributed to the development of other cultures and civilizations. It is this aspect of the contact between India and the outside world that we shall discuss today.

For the sake of clearer understanding we may divide the subject according to geographical regions and discuss, in succession, the influence of India upon the countries lying to her west, north, east and south.

India's contact with the west, both by land and sea, has been traced to very remote antiquity. The epoch-making discoveries at Mohenjo-daro have carried the history of this mutual intercourse as far back as the third milleunium B.C. Evidence of such contacts may be found in the Jewish chronicles, if we locate Ophir of the Old Testament in India, and in the Indian names for ivory, almug, peacocks, ape and cotton found in Hebrew chronicles as well as in the actual discovery of Indian teak in the temple of the Moon at Mugheir, the Ur of the Chaldees, and the figures of Indian elephants on the obelisk of Shalmaneser. But while they indicate exchange of goods, and perhaps also of ideas, we cannot form from them any definite opinion of the Indian influence on these countries. Of far greater importance is the discovery of the names of Vedic gods and Indian numerals in the Hittite records of *c.* 1400 B.C. found at Boghaz Keui in Armenia. The fact remains that the forms in which these gods, Indra, Mitra, Varuṇa and Nāsatya appear in these records are different from Iranian but analogous to Vedic. Many scholars have therefore concluded that even at this remote period the Vedic culture made its influence felt in this region of western Asia. But this conclusion is not agreed to by all, and some infer from these records that we have here stumbled upon the Aryans on the move towards India, rather than upon Indo-Aryans moving towards the west.

Leaving aside these controversial matters belonging to remote antiquity we find more clear traces of Indian influence upon Western countries in historical times.

It is generally admitted that Indian philosophy exercised a great influence upon Greek philosophy. Sir William Jones was the first to point out the analogies between the Sāṁkhya system and the Pythagorean philosophy, and many eminent scholars have since held that the latter was derived from the former. As Pythagoras lived in the latter half of the sixth century B.C., doubts have been expressed about the accuracy of this view on the ground that there was hardly any intercourse between India and Greece at this period. It must be remembered, however, that the establishment of the Achaemenian empire, which touched the borders of India and Greece, made Persia an admirable centre for such contact. A fact, recently brought to light, definitely proves that even long before the invasion of Alexander there was close cultural contact between India and Greece. Rawlinson has brought to our notice a statement of Eusebius which runs as follows: 'Aristoxenus the musician tells the following story about the Indians. One of these men met Socrates at Athens, and asked him what was the scope of his philosophy. "An enquiry into human phenomenon" replied Socrates. At this the Indian burst out laughing. "How can a man enquire into human phenomena", he exclaimed, "when he is ignorant of divine ones"?'

Aristoxenus was a pupil of Aristotle and lived in 330 B.C. He might therefore have heard of the dialogue between Socrates and the Indian philosopher from some of their contemporaries. The dialogue itself is highly characteristic of the differences in the Indian and Greek attitude of mind. But whatever we might think of it the anecdote quoted by Aristoxenus leaves no doubt that even in the fifth century B.C. Indian philosophers travelled in the west and learnt Greek language and philosophy sufficiently well to be able to hold discourses with eminent philosophers like Socrates.

We have no reason to believe that there was any material improvement furthering the prospects of such contact during the interval between the foundation of the Achaemenid empire and the Indian invasion of Alexander the Great. There is thus no inherent impossibility that either in Greece or somewhere in Persian empire, if not in India, Pythagoras could have come into contact with the Indians, and derived his philosophical ideas from them. As Schroeder has pointed out, not one or two chance ideas, but almost all the doctrines ascribed to Pythagoras, both religio-philosophical and mathematical, were current in India. As the most important of them appear in Pythagoras without connection or explanatory background, whilst in India they are rendered comprehensible by the intellectual life of the times, Schroeder conclusively pronounces India to be the birthplace of the ideas. The same view was emphatically asserted by Colebrooke and it is shared by Garbe. The last named scholar has further pointed out the numerous coincidences between Indian and Greek philosophy. He has referred to the most striking resemblance between the doctrine of the All-One in the Upanishads and the philosophy of the Eleatics, and between the theory of Thales, the father of Greek philosophy, that everything sprung from water and the Vedic idea of the primeval water out of which the universe was evolved. He has also traced fundamental ideas of the Sāṁkhya philosophy among the Greek physiologers such as Anaximander, Heraclitus, Empedocles, Anaxagoras, Democritus and Epicurus. Others have traced Indian influence upon Plato and Neo-Platonism. Whether the doctrines of these Greek thinkers were derived from Indian philosophy or were independently evolved cannot, of course, be definitely decided. But the possibility of contact between the two, as noted above, and the Greek tradition that the greater part of these Greek philosophers visited oriental countries for studying philosophy render the first view at least highly probable. Reference may be made in this connection to the effort made by the great Emperor Aśoka in spreading Buddhism and therewith Indian culture to the Western countries. Aśoka specifically refers by name to five Hellenistic rulers whose courts were visited by his missionaries. These were Antiochus of Syria, Ptolemy of Egypt, Magas of Cyrene, Antigonus of Macedonia and Alexander of Epirus. Aśoka claims that as a result of his missionary efforts Buddhism obtained a definite footing in those Hellenistic monarchies of Asia, Africa and Europe and there is no reason to discredit this claim altogether.

There are independent evidences in support of the view that Buddhism flourished in western countries. Alberuni has definitely stated that in former times Khurasans, Persis, Irak, Mosul, and the country up to the frontier of Syria were Buddhistic.

There are unmistakable traces of Buddhist influences on the Manichaean religion which was preached in the third century A.D. A Manichaean treatise written in the form of a Buddhist Sūtra speaks of its founder Mani as the Tathāgata and mentions Buddha and the Bodhisattva.

We have also a very interesting evidence that Brahmanical religion prevailed in western Asia. According to the Syrian writer Zenob there was an Indian colony in the Canton of Taron on the Upper Euphrates, to the west of Lake Van, as early as the second century B.C. The Indians built there two temples containing images of gods about 18 and 22 ft. high. When about 304 A.D. St. Gregory came to break these temples, he was strongly opposed by the Indians. But he defeated them and broke the images, thus anticipating the iconoclastic zeal of Mahmud of Gazni.

The facts culled above leave no doubt that Indian religion, both Brahmanical and Buddhist, was still a living force in the region where Christianity arose and had its early field of activity. It strengthens the belief that similarities noticed between the two may not be accidental but to a certain extent the effect of the old religion upon the new. The resemblance of the interior of the Christian Church to a Buddhist Chaitya, the extreme and extravagant forms of asceticism in early Christian sects, such as the Thebaid monasticism, metempsychosis, relic-worships, and the use of the rosary, might all have been borrowed by Christianity from Indian religious ideas. It is also very likely that like the Manichaeans the Gnostics were influenced by Indian ideas. Certain it is that several religious leaders in the west took the name of Buddha.

We may now consider the influence of India on the west. We need not attach great importance to the introduction of oriental luxury in food, clothing and ornaments as evidenced by the great demand for spices, aromatic articles, fine fabrics and precious gems, which were regularly exported from India; nor need we emphasize such isolated elements as the use of elephants in war both by the Hellenistic rulers and by Hannibal, which must undoubtedly be traced to Indian influence. These are comparatively minor matters. Of far greater importance is the influence, exerted in the domains of literature, science, philosophy and religion, which was more abiding in character.

That Indian literature was highly valued in the western countries and made a deep impression upon their people admits of no doubt, but it is impossible to give any precise account. Of one book alone we possess some detailed knowledge. This is the *Pañchatantra* or a book of fables containing wise maxims. It was translated first from Sanskrit to Pehlevi, and then from Pehlevi to Arabic and Syrian. The Arab translation made the book well-known all over the western world and it was

rendered into Persian, Hebrew, Latin, Spanish, Italian and various other languages of Europe and Asia. As Max Müller remarked, the triumphant progress of this work from India to the west is more wonderful and instructive than the stories it contained. Other Indian folk-tales also found their way to Europe and can be traced in mediaeval collections such as the Gesta Romanorum, and in the stories of Boccacio, Straparola, Chaucer and La Fontaine. Jātaka stories and the traditional account of Buddha were also current in western countries. St. John of Damascus (8th century A.D.) wrote Barlaam and Josaphat which contained numerous Budhist legends and portrayed the life of Buddha as a pious Christian Saint. As a result of this Gautama, the Bodhisatva, under the guise of Saint Josaphat, was included in the Martyrology of Gregory XIII (1582).

Like Hindu literature, the Hindu sciences, notably medical science and arithmetic, were highly prized in the west. Many scholars hold that the later Greek physicians were acquainted with the medical works of the Hindus. Nearer home Iran also was largely indebted to India for knowledge of medicine and other sciences. It is on record that Barzouhyeh, a subject of the Sassanid King Naosherwan (531–572 A.D.) visited India to acquire proficiency in Indian medicine and other sciences.

The Arabs who conquered Iran from the Sassanians imbibed this tradition and largely improved upon it. We learn from several Arab works, written between the 10th and 13th century A.D., that a number of Hindu treatises on medicine, materia medica and therapeutics were translated into Arabic by order of the Caliphs Harun-ar Rashid and Al-Mansur. These included, among others, such famous works as those of Caraka and Suśruta, and the *Nidāna* and the *Aṣṭāṅga* of Vāgbhaṭa. The *Suśruta-Saṃhitā* was translated by an Indian whose name is written in Arabic as Mukh. He cured Harun-ar Rashid of a severe illness and was appointed by the grateful Caliph the head of the Royal hospital. Along with medicine, Hindu philosophy, astrology, astronomy, algebra, and arithmetic were studied by the Arabs who came to India in large numbers to learn these sciences from first-hand authorities. It is also on record that many Hindu scholars in these branches of study were induced to live in the court of the Caliphs as instructors, and medical practitioners.

During the caliphate of Al-Mansur (753-754 A.D.) several Indian embassies came to his court at Baghdad. Some scholars who accompanied them brought several works on mathematics including the *Brahma-sphuṭa-Siddhānta* and the *Khaṇḍa-Khādyaka* of Brahma-gupta. With their help these works were translated into Arabic by Arab scholars and it was thus that the Arabs first became acquainted with a scientific system of astronomy. It is probably also on this occasion that the Hindu numerals were first definitely introduced amongst the Arabs. It is well-known how this new system, with the use of the place-value, revolutionized the science of mathematics all over the world. Whether Europe derived this knowledge directly from India or through the Arabs is a disputed question, but there is a general

consensus of opinion that the world is indebted to India for this epoch-making discovery.

The above survey will show that India exercised considerable, though somewhat indeterminate, influence upon the western countries. We are, however, on firmer grounds in respect of her relations with the peoples in the north. Here we find her missionary and colonizing activity on a large scale and for more than seven hundred years Indian culture was dominant in a considerable region of Central Asia. This is proved not only by copious references in Chinese literature but also by the actual archaeological remains found all along the roads on the northern and southern belts of the great Takla-makan desert which formed the high-way of communication between India and China.

Two roads passing along its northern and southern fringes led from the west to China. Kashgar on the western border may be regarded as the starting point of both these routes which met on the Chinese frontier in the east at a place called Yu-men-Kuan or the Jade Gate not far from the hills of Tun-huang, which contain the caves of the Thousand Buddhas.

Various sites on both the roads from Kashgar to China have been explored by various parties in recent times. The very large amount of antiquities and archaeological remains discovered in course of these explorations have revealed almost a new world. They include ruined cities with hundreds of sanctuaries, images, wall-paintings, etc. and leave no doubt that the Indians settled in large numbers in various localities all over this region and introduced their art, religion, language, script and the system of political administration. It is almost certain that they also set up small kingdoms, some of which continued for a fairly long period.

Buddhism was the prevailing religion in all these localities. This is proved not only by the discovery of images and the remains of Buddhist Stūpas, shrines and Vihāras built after Indian models, but also by a large number of Buddhist texts written in Sanskrit and Prākṛt and various other languages and in Indian scripts both Brāhmī and Kharoṣṭhī. Large numbers of secular documents have also been discovered. These are written, in Indian language and scripts, on wooden tablets, leather, paper and silk.

Most of the documents are in the form of letters with the names of the addressees written on the covering tablet. Many of the persons who wrote them or to whom they were sent bear names which are either purely Indian such as Bhīma, Baṅgusena, Nandasena, Śyāmasena, Sītaka, Upajīva, etc. or else look like Indian adaptations such as Aṅgacha, Kushāṇasena, etc. Some of the official designations are also Indian, for example *cara* (spy), *dutiya* or *dūta* (envoy). Stein has pointed out how the style of writing in these records follows closely the instructions given in the Kashmirian manual *Lokaprakāśa*.

These documents were probably written during the first four centuries of the Christian era. The use of Indian language, style and script, for purposes of administration, as far as Lop-Nor region to the extreme east of the Tarim basin, at the very threshold of China, shows the extent of the political influence of Indian colonies.

Khotan seems to be a particularly important centre of Indian colonization. A Kharoṣṭhī inscription refers to the Khotanese king Mahārāja Rājādhirāja deva Vijitasiṁha. About forty coins were found here bearing Chinese legends on the obverse and Indian Prākṛt ones in Kharoṣṭhī characters on the reverse. Like the other documents, these also indicate that the language and characters used by the local administration were Indian.

The archaeological evidence certainly lends some colour to the tradition, that Khotan was colonized by the Indians and ruled by Indian chiefs. This tradition with a long list of Indian kings, is preserved in Tibetan literature.

According to other Buddhist traditions the colonization of Khotan is connected with the well-known story of Kuṇāla, the son of Aśoka, and the Viceroy of Taxila, who was blinded by the machinations of his step-mother. The followers of Kuṇāla, we are told, thereupon left the country, went to Khotan and set up Kuṇāla as the king.

We need not attach much importance to these attempts to associate the ruling family of Khotan with the great Maurya dynasty, but everything indicates that it migrated from India and introduced Indian culture and civilization in this region. This probably took place in the first century A.D. and was facilitated by the extensive Kushāṇa empire which formed a sort of connecting link between India and Central Asia.

Khotan was a very important centre of Buddhism. Its famous monastery Gomatī-vihāra was one of the biggest institutions of Buddhist learning in Central Asia. A number of able Indian scholars lived here and many Chinese pilgrims, instead of coming to India for special instruction, stayed in Khotan. The learned monks of Gomatī-vihāra composed texts which were regarded almost as canonical.

In the northern route Kuchi (modern Kuchar) was the leading centre of Indian culture. Its ancient rulers bore Indian names such as Suvarṇapuṣpa, Haradeva, Suvarṇadeva, etc. It was a flourishing city with a number of large Buddhist monasteries and splendid buildings. At a very early period Kuchar had received Buddhism from India and the whole of the local civilization was Buddhist. The literature discovered at Kuchar throws interesting light on the method of studying Sanskrit, the sacred language taught in the local monasteries. The students began with learning alphabet, and many tables of alphabet dug out have been traced by more or less skilled hands. Sanskrit grammar was then studied according to the Kātantra system, presumably because it was more fitted than Pāṇini for non-Indians. Then the students made verbatim translations from Sanskrit into Kuchean. In addition

to famous religious texts like Udānavarga we have actual examples of astronomical and medical texts treated in this manner. This incidentally shows how, in addition to religion and its handmaid art, the other constituents of Indian civilization like astronomy, or rather astrology, and medicine were spread in this region. There was an extensive Kuchean literature, but all the works are drawn from Sanskrit originals.

It is not possible here to refer in detail to all the ancient sites which were colonized by the Indians and the antiquities discovered in them. Taken as a mass the artistic remains—architecture, sculpture, and painting—and the large number of written texts discovered in Central Asia constitute a massive and the most enduring monuments of Indian culture and civilization which must have been widely spread all over the region in the early centuries of the Christian era. Although Buddhism was the prevailing religion the Brahmanical culture was not altogether absent. This is proved by the seals with effigies of Kubera and Trimukha discovered at Niya and the painted Gaṇeśa at Endere. Both Hīnayāna and Mahāyāna forms of Buddhism were prevalent, but the largest number of paintings and sculptures belong to the latter.

The accounts of Chinese pilgrims like Fa-hien and Hiuen Tsang prove that Indian culture and civilization continued to be a dominant factor in these regions down to at least the seventh century A.D. According to Fa-hien, the common people and monks of all the countries between China and India practised the rules of India. He adds that each people had its own peculiar barbarous speech but the monks were all students of Indian books and the Indian language. This general statement is fully borne out by the detailed account which the Chinese pilgrims have preserved about the kingdoms through which they passed. Buddhism was flourishing everywhere and Indian scripts and books were used. As in the earlier period Khotan, Kuchi and Kashgar were the most powerful centres of Indian culture and both Fa-hien and Hiuen Tsang have left us the most glowing accounts of the Buddhist institutions and magnificent temples and monasteries in these places. But we learn from them that along with Buddhism other elements of Indian culture also spread to these regions.

Kuchi was a flourishing seat of Buddhism in the days of Hiuen Tsang. It had one hundred monasteries with more than five thousand monks. They followed Indian doctrines and Indian rules of discipline and studied original Indian texts. Outside the capital city were two standing figures of Buddha, each 90 ft. high, in front of which a religious assembly was held every five years for a period of ten days. These were observed as public holidays and the king and all classes of people attended the assembly. There were also religious processions as in Khotan.

According to Hiuen Tsang the people of Kuchi excelled others in their skill in playing on the lute and the pipe. We get more interesting information about it

from other Chinese sources. There is no doubt that Kuchean skill in music was due to Indian influence. Not only Indian musical system passed to Kuchi but Indian musicians actually went there and some even settled in the country. The Chinese annals refer to a Brahmanical family called Ts'ao (Jhā or Upādhyāya ?) in Kuchi who cultivated the art of music from father to son. A member of that family visited China between 550 and 577 A.D. Another musician named Sujīva went from Kuchi to China about the same time. These Indo-Kuchean musicians were so skilled that they could reproduce any air on hearing it only once. The Chinese accounts leave no doubt that the musical system followed in Kuchi was essentially Indian and it was long in favour in the Chinese court.

Like music, other arts and sciences of India flourished in this region. The famous Bower Manuscript found near Kuchi contains seven texts, of which three are medical treatises. This MS. is written in Gupta characters and the language is Sanskrit mixed with Prākṛt. These texts prove the cultivation of Indian medical science in Kuchi. Reference may also be made to the caves of thousand Buddhas excavated on the southern slopes of the Tian Shan mountains. They were decorated with mural paintings belonging to the period from 7th to 10th century A.D. and some Sanskrit manuscripts were also found in them.

Regarding the influence of Indian culture in the territory between the Hindu-Kush and the Tarim basin our knowledge is more limited. There is no doubt, however, that Buddhism was highly flourishing in the hilly region intervening between the Tarim basin and the valley of the Indus. Fa-hien who followed the short and direct route gives a graphic description of the dominance of Buddhism all over the region through which he passed.

The condition was more or less the same even in Hiuen Tsang's time. He was received with high honours by the great Khan of the Western Turks who had a high reverence for Buddhism and was initiated into that religion by an Indian monk.

It will be evident from what has been said above that the vast regions in Central Asia, which lie between India and China and comprise the Russian and Chinese Turkestan, were all dominated by Indian culture and received their rudiments of civilization from India. It is hardly necessary to add that the country now called Afghanistan was mostly a part of India from cultural point of view. The Indian culture reigned supreme in these regions till their conquest by Islam. But some known episodes of this conquest show that the vitality of the Hindu culture survived this conquest and reacted upon the conquerors. We may take, for example, the case of Balkh (old Bactriana) to the south of the Oxus. In the days of Hiuen Tsang it was a great centre of Buddhism. Its capital was called little Rājagṛha, evidently after the famous city in ancient India. It had one hundred monasteries with three thousand monks. Hiuen Tsang found here many relics of Buddha and

old sanctuaries. The convent called Nava-saṅghārāma was a highly renowned Buddhist institution.

We learn from Arab chronicles that Khalid, the Vizier of Caliph Al-Mansur was the son of a *barmak*, i.e. chief priest, in a Buddhist monastery in Balkh called Nawbahar. This is evidently the Arabic form of Nava-vihāra. The Arab conqueror of Balkh captured Khalid's mother in 705 A.D. The son was converted to Islam and founded the famous Barmakid family. Khalid ibn-Barmak came to occupy the highest office under the Caliph and his son and two grandsons practically ruled the Abbassid Empire from 786 to 803. They were instrumental in introducing Indian astronomy, mathematics, medicine and other sciences into Arabia, to which reference has been made above.

Among other localities where Buddhism flourished may be named Tsau Kuta (Ghazni), Hwoh (Kunduz) and various places between Badakshan and Kashgar. Rulers of two of these localities are said to be descended from the Sākyas of Kapilavastu. Brahmanical religion also flourished in some of these places and specially at An-ta-lo-po (Andarab).

Indian culture which had a solid footing in Central Asia also spread to China. It is not necessary to dwell at length on this familiar subject, and a few words must suffice. Commercial, and probably also cultural, relation between India and China, both by land and sea, goes back to centuries before the Christian era. According to Chinese tradition Buddhist missionaries from India proceeded to China as early as 217 B.C., but there is no reliable evidence in support of this. Buddhism, however, obtained a definite footing in the country in the first century A.D. The early missionaries did not all come from India but belonged to various nationalities such as the Yue-Chi, the Parthians, the Sogdians, the Kucheans, the Khotanese and others. A sort of cultural internationalism was thus created through Buddhism right across the great continent of Asia.

The Chinese have given a fairly detailed account of the wonderful progress of Buddhism in their country. In particular, they have preserved the names of hundreds of Buddhist missionaries who visited China and thousands of Buddhist texts carried there and translated into Chinese. A large number of Chinese Buddhists also visited India. There are few instances in the history of the world where one civilized country is known to have so completely imbibed the culture of another. As a typical instance of the Indian missionary activity in China we may refer to the career of the great scholar Kumārajīva.

Kumārāyana, the father of Kumārajīva, was an Indian and born in a respectable family of hereditary ministers to an Indian State. He, however, abdicated his rights to this high office in favour of his relatives and went to Kuchi. The king of Kuchi cordially welcomed him and he shortly rose to the high position of Rājaguru or the royal preceptor. He married Jīvā, a princess of the royal family who fell

in love with him. Soon after the birth of her son, Kumārajīva, Jīvā became a Buddhist nun, and when the son was nine years old took him to Kashmir. Here Kumārajīva studied Buddhist literature and philosophy under a teacher named Bandhudatta and attained great proficiency in a variety of subjects. After completing study Kumārajīva, with his mother, visited a number of famous Buddhist institutions in Central Asia, and obtained renown as a profound Buddhist scholar. He then returned to Kuchi. Shortly after this, hostilities broke out between Kuchi and China. A Chinese force besieged Kuchi which surrendered after a brave fight. As was customary in those days the victorious Chinese took the renowned scholar Kumārajīva to China. He reached the Chinese capital in 401 A.D. From that date till his death in 413 A.D. Kumārajīva stayed in China and devoted his whole energy in translating Buddhist texts and interpreting Buddhist religion and philosophy. His great command over both Sanskrit and Chinese and vast erudition in different branches of philosophy made him eminently fit for this task. His translations were therefore a great improvement upon those of his predecessors. Many scholars from different parts of China became his disciples and he may be justly regarded as having ushered in a new epoch in the history of Buddhism in China. Buddhism reached its high-water mark of glory in China under the enlightened liberal policy of the T'ang Emperors who were great patrons of the religion.

The close contact with India established by Hiuen Tsang must be regarded as another important factor in the splendid success of Buddhism which followed. Henceforth the progress of Buddhism was phenomenal. More monasteries began to be built in all the important cities and increasingly larger numbers were attracted to Buddhism. Hiuen Tsang introduced a new era in the translation of Buddhist works. A large number of Buddhist texts were translated, and regular boards were set up to organize and expedite the work of translation. Owing to this work of translation, undertaken on a colossal scale, the voluminous body of Sanskrit Buddhist literature, now almost entirely lost in India, has been preserved in Chinese translation. An idea of the volume of this literature may be had from the various catalogues compiled in China from time to time. The oldest catalogue, compiled by a Chinese scholar in the sixth century A.D., mentions 2,213 works and the official catalogue, prepared about the same time at the orders of the Emperor, gives a list of Buddhist texts numbering about 5,400 volumes.

Hiuen Tsang, to whom the Buddhist literature in China owes so much, was also instrumental in establishing two new schools of Buddhism, viz. the Yogāchāra or the Vijñānavāda and the Sarvāstivāda school. The former belonged to the Mahāyāna and the latter to the Hīnayāna sect, and this shows the syncretizing spirit in China. A disciple of Hiuen Tsang founded the Vinaya school. The mystic or Tāntric school, introduced by Vajrabodhi in the eighth century, paved the way for its decline as in India.

We need not pursue the history of Buddhism in China but may conclude this review by a brief reference to the other aspects of Indian culture which Buddhism brought along with it. The most important of these was art which exerted a great influence on the native traditions and produced a new school of art which may be called Sino-Indian.

Among other fine arts Indian music also seems to have exerted a great influence upon China. It was introduced by Indian musicians settled in Kuchi, and soon became very popular. A musical party went direct from India to China in 581 A.D. While the Emperor Kaotsu (581–595) vainly tried to proscribe it by an imperial decree, his successor encouraged it and got a number of new airs composed. According to the traditions current in Japan in ancient times, two principal types of music, called Bodhisatva and Bhairo, were taken from China to Japan by an Indian Brāhmaṇa named Bodhi in the T'ang period.

Indian astronomy, mathematics and medicine were also very popular in China. Indian astronomers were appointed on the official boards set up to prepare the calendars. There were three Indian astronomical schools, known as Gautama, Kāśyapa and Kumāra, in the capital city in the 7th century. The Indian system of nine planets was adopted in China and the translation of a Sanskrit astronomical work *Navagraha-Siddhānta* is still to be found in the collection of the T'ang period. A number of Indian mathematical and astronomical works were translated at an earlier date but they are lost.

Indian medical treatises were also in great favour in China. A Chinese work composed in 455 A.D. is either a translation of a Sanskrit text or a compilation from several Sanskrit texts. A number of medical texts are found in the Chinese Buddhist collection, and *Rāvaṇa-kumāra-charita*, a Sanskrit treatise on the method of treatment of children's disease, was translated in the eleventh century.

Next to China, Tibet was the most important country to be converted to Buddhism. It was introduced during the reign of the famous king Srong-btsan-sgam-po in the first half of the seventh century A.D. The Tibetan chronicles tell us that this king sent Sambhoṭa with sixteen companions to India for this purpose.

Sambhoṭa and his companions reached India and acquired a thorough knowledge of Sanskrit language, Buddhist scriptures and Indian scripts. After returning to Tibet they framed the system of Tibetan characters and composed a grammatical work. The king ordered the intelligent class of people to be taught the art of reading and writing and many Sanskrit Buddhist books to be translated into Tibetan. He then required all his subjects by royal edicts to observe the ten virtues besides a code of sixteen moral virtues specified by him.

Whatever we might think of the details in the foregoing account, there is no doubt that the Tibetan alphabet is derived from the Indian Gupta script current

from fifth to seventh century A.D. The grammar composed by Sambhota is practically the same which is in use in schools even today.

The reign of Khri-srong-lde-btsan (755–797 A.D.), who invited a few notable Buddhist missionaries to his country, saw the final triumph of Buddhism in Tibet. According to the Tibetan chronicles 'the Bon religion was suppressed and the holy religion was made to spread and flourished' during the life-time of this king. They quote a verse mentioning the Indian missionaries, Śāntirakshita, Padmasambhava, Kamalaśila and Khri-srong-lde-btsan as the four persons through whom 'the light of the holy religion spread as far as the frontiers'. 'These holy men', so the verse concludes, 'all Tibetans will for ever reverently salute.'

The successors of king Khri-srong-lde-btsan followed his policy of translating sacred books, erecting temples, and inviting Pandits from India. Ral-pa-chan was a great patron of Buddhism. As there were conflicting interpretations in the large number of Tibetan translations of sacred scriptures he invited the Indian Pandits, Jinamitra, Surendrabodhi, Śīlendrabodhi, Bodhimitra and Dhanaśīla to Tibet. He was a great lover of Indian culture and introduced even the system of Indian weights, measures, etc. in Tibet.

The Tibetan chronicles have preserved a most circumstantial account of the part played by an Indian scholar named Dīpaṅkara Śrī-Jñāna also called Atīśa. Even allowing for the natural exaggeration and somewhat romantic character of the story, it shows in a striking manner to what extent India was regarded as the spiritual home by the Tibetans. The story must be read in full in order to understand the reverential attitude of Tibet towards India.

Atīśa was received with high honours at the frontier of Tibet. Four generals with one hundred horsemen received him and he was escorted in a procession carrying flags and playing on various musical instruments. His journey through the country was almost like a royal tour and he was everywhere hailed by all classes of people. The king arranged a grand ovation for him in the capital. Dīpaṅkara spent the remaining 13 years of his life in Tibet preaching pure doctrines of Buddhism and writing sacred texts. He reformed Buddhism in Tibet by eliminating Tāntrik elements and wrote about two hundred books. He was the spiritual guide and teacher of Bromton, the founder of the first grand hierarchy of Tibet. He died in 1053 A.D. and is even now remembered with deep veneration all over Upper Asia or wherever the Buddhism of Tibet prevails.

Throughout the Pāla period Tibet was in close touch with India, particularly with the great Universities of Nālandā and Vikramaśila. She adopted many traits of Indian culture along with religion, such as the 60 years cycle system. Many Indians visited Tibet and preached the new developments of Buddhism. In particular the mystic schools of Buddhism like Vajrayāna and Sahajayāna found great favour there. The vast literature of this religion, now lost in India, has been

preserved in Tibetan translations, in the two voluminous collections known as Bstan-hgyur and Bkah-hgyur. Only a bare knowledge of the name and general contents of the texts included in them is yet known and most of them have not yet been studied in detail. But the systematic catalogue prepared by Csoma de Körös and Cordier and works of several other scholars show the very large number and varied nature of these works. They furnish the most positive testimony to the intimate connection between the two countries and the profound influence exercised by India upon the development of religious thought and literature, as well as other aspects of culture in Tibet.

Buddhism, and along with it Indian culture, spread to other parts of Northern and Eastern Asia from Central Asia, China and Tibet. Mongolia, Korea and Japan were the most important countries to be affected in this way. Korea and Japan were, no doubt, greatly influenced by the Chinese Buddhists, and in a later age Tibet was an important centre for propagation of Buddhism, specially in Mongolia. But we have also evidence of direct intercourse between India and some of these countries.

As regards Korea, we know from I-tsing's biography that five Korean monks visited India in the seventh century A.D.

There was also direct intercourse between India and Japan. The Indian monk who is best known in this connection is Bodhisena whose history has been preserved in Japanese chronicles. Bodhisena and his companion Buttetsu reached Japan in 736 A.D. On their arrival at the port of Naniwa (Osaka) they were received with great honour by the imperial messenger, the chief priest accompanied by hundred others, masters of ceremonies, musicians and high dignitaries of the Foreign Office. It appears that both Buddhism and Sanskrit were already well known in Japan. For Bodhisena carried on conversation with the Japanese priest 'both in Sanskrit and Japanese', as if they were old friends. He was lodged in a Buddhist monastery and the imperial court furnished him with clothes and other necessaries of life. When in 749 A.D. a colossal image of Buddha Vairochana was installed Bodhisena was asked to perform the consecration ceremony, and Buttetsu took charge of the musical arrangements. In 750 Bodhisena was appointed the head of the Buddhist Order in the whole of Japan and he came to be popularly known as the Baramon Sojo (Brāhmana Bishop). He taught Sanskrit and the Mahāyāna doctrine of Goṇḍavyūha in three different monasteries and died in 760 at the age of 57. A stūpa was erected over his remains and one of his disciples composed an inscription for it in 770 A.D.

The arrangement of Japanese Syllabary in fifty phonetic sounds, closely following the Sanskrit alphabet and undoubtedly based upon it, is attributed by some Japanese scholars to Bodhisena, though others relegate it to a later period.

The use of Indian alphabet in Japan, however, is dated probably from even an earlier period. The Horiyuzi palm-leaves, for instance, are written in Indian alphabets.

Buttetsu was not only a scholar but also highly proficient in music and dance. He spent a number of years in the famous Nara University of Japan and gave lessons and demonstrations in Indian music and dance. The Indian system of seven musical notes (*shaḍaja, ṛishabha,* etc.) was highly admired and in great demand both in religious assemblies as well as in the imperial court. Buttetsu taught Sanskrit and wrote a manual for teaching this language.

From the northern countries we may now pass on to those in the east and south. Indian culture was the main spring from which flowed the stream of the earliest civilization over nearly the whole of this region, more particularly, Burma, Siam, Malay Peninsula, Cambodia and Annam in Indo-China, and Sumatra, Java, Borneo, Bali and the other islands of the East Indies, as well as Ceylon. Everywhere in this wide geographical area Indian culture moulded the civilization of the primitive peoples and gave it the shape which is visible even today. Two of these countries, viz. Burma and Ceylon, will be dealt with by two speakers after me and I shall therefore confine myself to the rest.

The other evening Prof. Levy of the École Française d'Extrême-Orient described in this hall an archaeological site and other antiquities discovered in Cochin China which go back to the period of Fu-nan. This is the name by which the Chinese referred to an Indian colonial kingdom founded about the first century A.D. The Chinese tell us that the people of this region were wild and primitive and both men and women went about naked, until the elements of civilized life were introduced by a Hindu who founded a kingdom there. Under the Hindu royal dynasty Fu-nan grew to be a powerful empire. Large number of Indians settled there and married local women. Thus a mixed society grew up which adopted the Indian civilization almost in its entirety. The same story is repeated in the other countries named before. It is not possible to deal with them separately, and we shall therefore give a general picture, more or less applicable to all.

First we find a number of kingdoms under Hindu or Hinduized rulers. They bear Indian names and the system of administration, so far as we can judge, was purely Indian. Some of these kingdoms developed into mighty empires. The Fu-nan empire was followed by that of the Śailendras who established a vast empire comprising the East Indies and a part of Indo-China. Extravagant stories of their power and magnificence have been preserved by many Arab writers. Then there was the Kambuja empire, built up by a number of great kings such as Yaśovarman, Sūryavarman and Jayavarman, which at one time extended over nearly the whole of Indo-China from the Bay of Bengal to the China Sea. Lastly there was the mighty empire of Majapahit or Vilva-tikta in Java which was larger in extent than

the Dutch empire in East Indies. In addition to these, there flourished many small kingdoms, and Hindu principalities flourished in this region till 15th century A.D.

The courts and societies in these Hindu kingdoms were almost exact replicas of what we find in India. Sanskrit was the language of the court and the cultured society, and Indian scripts were used by all. Sanskrit inscriptions written in Indian scripts have been found everywhere. The kingdom of Kambuja, modern Cambodia, has yielded several hundreds of them. These are composed in beautiful Kāvya style and some of them run to great lengths. Many inscriptions of Yaśovarman have between 50 and 100 verses or more and two inscriptions of Rājendravarman contain respectively 218 and 208 verses. These inscriptions not only show a high proficiency in the different branches of Sanskrit literature but also testify to the thoroughness with which Indian culture and civilization, in all its aspects, were imbibed in Kambuja. The same thing is proved by a vast body of literature in Java which has grown under the influence of Indian literature. We find in it not only translations of the great Indian epics, but also numerous works, including dramas, poems, folk tales, Purāṇas and legal codes, grammar, astronomical and astrological works, etc. These are written in Kawi language which shows a strong admixture of the local dialect and Sanskrit. In religion and philosophy there is hardly a system or sect of ancient India whose existence cannot be traced, and hardly a single divinity in Indian pantheon whose image cannot be found in these regions. Many of the social ideas and institutions of India were transplanted in these far-off colonies though we find considerable modification, specially in respect of rules about caste and marriage, due to the influence of indigenous institutions. The principles of Indian art were so thoroughly adopted in these regions that in its early phase this colonial art was hardly distinguishable from the contemporary art of India. But gradually new technique was added, though the spirit of Indian art always inspired its development. In its later phases the colonial art perhaps surpassed in magnificence and grandeur even the art of India. In any case India has nothing to show comparable with the great Angkor-vat of Kambuja and the Borobudur of Java which are justly regarded as the wonders of the world. In sculpture also the fine statues of Buddha, Bodhisatvas and Brahmanical gods in Java are hardly inferior to the best specimens of India.

A more detailed review of the art, religion and society of these lands cannot be attempted here. But any one who has even a cursory knowledge of these will be impressed by the fact that the Indian colonists built up, in this region, a mighty replica of their motherland, a veritable Greater India of which every Indian may justly feel proud. When we remember the primitive character of the people whom they found in these regions we realize the gigantic character of the task performed by them. To build up such a fine fabric out of the raw materials they found was no mean achievement, and so strong was the vitality of Hindu culture that it has

survived not only political debacle, but even conversion to an alien religious faith. Though Java is now almost wholly a Muslim country, the Indian epics still furnish the themes of their literature and dramatic shows. Their dance and music are still of the Indian type and the old Indian language still forms the substratum of their modern dialects. Brahmanical religion still persists in Bali and Buddhism in Burma, Siam, Cambodia, and Ceylon.

The Indian colonization of the Far East which produced such remarkable results may be distinguished in one essential respect from the modern colonizations. The Indian colonization was not by any means a territorial expansion of the mother-land or regarded as an inexhaustible source of material exploitation. The Indians, who settled in these colonies, made these their own home and did not regard them-selves as temporary alien residents. They had by no means cut off all connections with India but these were mainly cultural in character. We hear of an old king retiring to India to spend his last days as pilgrim on the bank of the Ganges. Many eminent and learned Brāhmaṇas are known to have proceeded from India to the Far East, sometimes on royal invitation to perform some religious sacrifices. People from those regions also visited India. On one occasion we hear of a *rājaguru* (royal preceptor) in Kambuja claiming to have learned the scriptures from *Bhagavān* Śaṅkarācārya. There is no doubt that such cultural missions played a great part in keeping alive the true spirit of Indian culture in these distant lands. The moment these cultural contacts ceased on account of the downfall of Hindu civilization in India on the one hand, and the foreign conquest of the Hindu colonies on the other, there was a sudden and almost complete collapse of the high state of civilization in most of these regions. It is important to bear this point in mind. Some modern scholars have sought to belittle the importance of Indian factor in the high develop-ment of the civilization of the Far East, and tried to give the main credit to the indigenous people. But the catastrophic result, following the subversion of the Indian influence, indirectly proves the vitality and importance of the Indian element.

We have now surveyed the whole field over which Indian culture exercised any influence and may sum up our conclusions. Indian culture exercised its influence from a remote antiquity upon the philosophy, religion, arts and science of the west, though it is difficult to define its exact nature and degree. From the first century A.D., if not earlier, India played a dominant part in the civilization of a large stretch of territory in Central Asia, and materially contributed to the development of culture in China and to a less degree in Mongolia, Korea, Japan and outlying regions. In the Far East, and Ceylon, however, the whole structure of civilization owes its origin and development to India, and for nearly fifteen hundred years the culture of these regions was predominantly Indian, traces of which survive even today.

RECENT ARCHAEOLOGICAL RESEARCHES BY THE ECOLE FRANÇAISE D'EXTREME-ORIENT, HANOI, FRENCH INDO-CHINA, 1940–1945[1]

By

PAUL LEVY

MR. CHAIRMAN, LADIES AND GENTLEMEN,

Allow me first of all to thank the members of the Council of the Royal Asiatic Society of Bengal for giving me this opportunity of addressing this learned audience.

My subject is the most recent archaeological researches carried out in Indo-China by the Ecole Française d'Extreme-Orient. The period during which these researches were carried out is 1940 to 1945. I am confining myself to the more important discoveries, especially those of interest to Indian Archaeology as well as discoveries of importance from a prehistoric point of view.

A Treaty between France and Siam, concluded at the end of 1939, granted France the right to carry out certain archaeological researches in Siam for a period of five years. This privilege might, if necessary, be renewed for a further five years.

My colleague, M. Pierre Dupont, directed the first excavations. These excavations were carried out in the vicinity of some ruins which we had good reasons to believe are dated back to a very remote period of Siamese history.

The existence of a Kingdom called Dvāravatī had long been known through Chinese writers. These Chinese writers, with a certain sense of reality, have given the location of this kingdom as somewhere in the delta of the river Menam, that is in southern Siam.

It is generally known that the people of this kingdom were called Mons and they spoke a language closely related to that of the Khmers of Cambodia. The Khmers, as you know, are the ancestors of present-day Cambodians.

The Mons were also found in Southern Burma during the same period, that is, during the first century of the Christian Era.

The Mons, perhaps better known under the names Talaings or Peguans, were robbed of all their land and possessions by the Burmese in the middle of the sixteenth

[1] A lecture given at the Royal Asiatic Society of Bengal, Park Street, Calcutta, on 4-1-1946.

century. There were actually some European travellers in Burma at that time. They were present at these events.

It is certain that the Mon people were playing a very important part in the expansion of Indian civilization into Indo-China. This is especially true of the spread of Buddhism.

These few remarks on the Mons will explain why it was considered so important to find archaeological traces of the Mon Kingdom called Dvāravatī.

While the Khmers, later on, built a great number of monuments in material such as sandstone, which will last quite a long time, the Mons built their monuments in bricks, decorated with sculptures in stucco. Their monuments were therefore of a much more fragile character. This is the reason why there are so few important traces on the remaining Mon ruins. The destruction by man has also greatly added to that caused by time:

First of all, the devoted people themselves carried out restoration work, added to and 'improved' on the sacred monuments, so as to make them look 'prettier'. This went on for centuries.

Secondly, for centuries fierce and cruel invaders overran the rich Menam river plain carrying tremendous destruction with them.

The Khmers followed the Mons, and the Khmers themselves, after several centuries of occupation, were followed by the Siamese. The Siamese often brought the vengeance of the neighbours on themselves.

This explains why traces of Mon domination may be found in many Siamese archaeological remains.

The most important ones are to be found in the Malay Peninsula, in the district of Sukhothai, up to the district of Korat, in the north-east.

For his excavations in nineteen thirty-nine and nineteen forty Pierre Dupont chose Nakon Pathom or Prah Pathom. His reasons for choosing this site were that not only had this important administrative and religious centre in the Menam Delta already yielded numerous archaeological ruins of a very archaic style, but it also contains a certain number of 'hillocks' of accumulated bricks, which are the remains of ruined shrines.

Up to now these excavations have not furnished any inscriptions which would enable us to date these remains. We must therefore follow the chronology which builds on comparison with architectural, ornamental and sculptural objects of which the date is already known.

The principal monument discovered is a Buddhist stūpa. Its central bulk rests on a square measuring sixty meters (approximately 185 feet) each side.

Research has established the fact that this monument has undergone at least one complete restoration in remote times.

Staircases leading to a platform, on which stands the central stūpa, are decorated with huge lion heads.

The square face of the stūpa was adorned with a great figure of Buddha moulded in stucco.

This kind of decoration may be found not only in Ceylon, but also in Siam and Laos, where the Mons lived as an independent people for a considerable length of time.

At other places the style of decorative figures, such as 'Yakṣa', 'Makara', 'Nāga', as well as the style of the images on votive tablets discovered in situ, prove the relationship between the pre-Khmer Kingdom of Dvāravatī with the well-known places of Southern India (Amarāvatī, Nāgārjunikoṇḍa, etc.) and Ceylon.

The discoveries made by the Ecole Française D'Extreme-Orient during its archaeological campaign, nineteen thirty-nine to forty, may be dated approximately between the sixth and eighth century of our era.

From a purely artistic point of view these discoveries are not without significance.

The decorative motives are freely and broadly executed and give much life to the more or less fantastic animals of a current type, which is to be found in other Indian art.

The variety and delicacy of expression of the faces reveal great skill.

The Prah Pathom art forces on one the feeling of being faced with a very original culture, a culture developed and matured over a long, historical period.

The regrettable incidents of nineteen forty-one interrupted Franco-Siamese co-operation in archaeology as well as in other fields.

We have, however, recently seen many indications that these activities, of a pacific nature, may soon be resumed.

During my campaigns, of nineteen forty and nineteen forty-two, in a country close to Siam, more precisely Laos and the royal city of Luang Prabang, on the upper Mekong river, I was fortunate enough to be able to discover and explore a prehistoric site of some importance.

Since the remarkable work of the Pavie Mission to the Mekong Valley, from eighteen eighty to eighteen ninety, many prehistoric remains have been discovered, collected and results published.

These discoveries, however, only dealt with remains of polished stones, and also bronzes belonging to a relatively recent period. They belonged to the beginning of Indo-Chinese history, that is to say the beginning of the Christian Era.

Henri Mansuy, a geologist who was also the first French prehistorian of Indo-China, has made some very fruitful prehistoric researches in Laos, especially in the Luang Prabang district.

But here again, only tools of polished stone, of a late period, were found. These were chiefly found in remote places, where life is still very primitive.

Henri Mansuy discovered elsewhere in Indo-China tools of chipped stone, of a much earlier epoch, which he called 'Hoabinh' from the name of the part of Tonkin where he made his most important discoveries.

In nineteen thirty-nine I found this same type of 'Hoabinh' implement when making soundings in certain caves in the Laotian province of Hoa Pan, situated even further west than the region of the original discoveries.

The following year, as I have already said, I began work on the prehistoric site of Luang-Prabang.

Being convinced that I should find in this place the same implements in chipped stone which Madeleine Colani and I had found further east in Indo-China, I made numerous researches in Laos after my arrival there.

After a number of failures I found at last, a little north of the capital, in the very bed of the river, a bank of sand with large pebbles, from which prehistoric man had rudely fashioned numerous implements which for various reasons, he had afterwards abandoned.

These implements, though of a very primitive workmanship, were nevertheless of very varied types and probably also designed for varied uses.

Among these types there are two so particularly characteristic that I must describe them briefly.

Firstly, in general, these implements were what is called in scientific language 'unifaces', that is to say that the working, the chipping, only affected one of the two sides of the original pebble.

This particular technique is in my opinion the essential characteristic of what we have agreed to call 'Hoabinhien'.

The other characteristic of this Luang Prabang site is the great number of implements of chipped stone of which the shape is similar to that of a garden slug—a curious shape which one finds also in prehistoric sites in France, where the likeness has been noted and established previously.

Finally, the interest of this Laotian site lies also in its extraordinary wealth of objects.

I have never seen a report on any ancient site in Indo-China which would furnish so many tools worked by Man.

We are here, without doubt, faced with a true, prehistoric workshop as well as a mine.

The pebbles produced from a natural sand-bank have been worked on the spot and the implements thus fashioned have been also used in the same place; we have here as it were a prehistoric review of the most modern type of factory such as those called by the Russians 'Kombinat'.

Thus the paleolithic or mesolithic culture of Hoabinh extends with certainty from the valley of the Mekong to the lower valley of the Red river, in Tonkin.

Besides this the cursory soundings of Paul and Fritz Sarrazin in the caves of Siam convince us that this ancient facet of Far-Eastern Prehistory extended towards the west at least as far as this latter country, Siam.

Personally I don't doubt—indeed, I am sure—that it can be found, and abundantly, even in India.

Let us return to periods less archaic, of which the relics are more refined and more aesthetically agreeable.

Chinese historians of the beginning of the Christian Era have revealed the existence of an important Hindu Kingdom, called by them 'Fu-Nan'.

The position of this Kingdom has been settled, without possibility of doubt, as the south of Cambodia together with present-day Cochin-China.

This identification has been made by the great French sinologue, Paul Pelliot, whose recent loss we all deplore.

However, up till now, the paucity of archaeological discoveries made in Cochin-China and erroneous notions concerning the formation of the Mekong Delta threw doubt on the possible archaeological interest of Cochin-China.

M. Louis Malleret, Curator of the Saigon Museum, has laboured for some years to free this country from this kind of slur which rests on it.

Travelling round Cochin-China he has gone to great pains to trace anything of archaeological interest.

Thus he has had the well-deserved good fortune to explore a site which from the beginning was found to be of the greatest importance.

This site, with the Annamite name, Oc-Eo, is in a province to the west of Cochin-China, and at twenty-five kilometres from the present coast of the Gulf of Siam.

Archaeological discoveries and aerial reconnaissance have shown that there are remains of a city which stretched in a rectangle about two miles long by one mile broad, covering thus an area of more than two thousand acres.

A canal traversed the city following the longer axis, and seems to have connected it with the former sea-coast, which in ancient times was much nearer than at present.

In the course of excavations, in nineteen forty-four, lasting about three months, archaeological levels were uncovered, as well as piles and foundations of brick buildings of a type formerly unknown in Indo-China.

A large number of objects of various materials, shapes and uses were dug up in the course of this expedition.

Along with polished stone axes there are articles of bronze, iron, lead, silver and gold;—there were unfortunately plenty of gold ornaments, which has attracted innumerable grave-robbers, who have disturbed this remarkable site.

The ground is literally stuffed with fragments of pottery whose decoration connects them with pottery found on other prehistoric sites of southern Indo-China and the Malay Peninsula.

The shape of this pottery, when a vase is by chance discovered intact, is clearly Hindu in origin.

Numerous beads of rock crystal, carnelian, onyx, amythist and coloured glass would completely prove to us the Hindu origin of the culture of Oc-Eo if there were not also other finds even more convincing.

First, there are numerous lead amulets inscribed with Brahmanic symbols, and coins of the classic type called 'A soleil' (decorated with a sun).

Second, there are gold ornaments—bracelets, rings, pendants and seals engraved with inscriptions in an alphabet of Hindu origin.

M. George Coedes, Director of 'L'Ecole Française D'Extreme-Orient', easily recognized in these Sanscrit inscriptions the archaic script characteristic of the ancient Empire of Fu-Nan, to which I have already referred briefly.

But these are not the only proofs of the ancient cultural relations between India and Indo-China.

There are also, and above all, hundreds of intaglios and cameos in carnelian rock crystals or sardonyx, either with Sanscrit inscriptions or with Hindu-Hellenistic (Graeco-Hindu) animals, symbols, figures or profiles.

On a large ornament of blue glass paste, is carved, in relief, the profile of a man with a beard and head-dress plainly Sassanid (pre-Islamic Persia).

Several objects, are, undoubtedly, of a Roman origin. There is, for example, a gold medal bearing the effigy of the celebrated Marcus Aurelius, one of the most famous Emperors of the Antonine dynasty.

Another even better preserved shows us Antoninus Pius himself, and is dated the year one hundred and fifty-two of our Era.

All these finds indicate that this site has long been inhabited and also that it had relations, whether directly or indirectly with the most distant parts of the Mediterranean world.

This adds value to the statements of the Graeco-Latin geographers who passed on to us, for example, the tradition of an Envoy sent to the Far East by the Emperor Marcus Aurelius.

Finally, as I have already stated, the 'Fu-Nan' of Chinese geographers, is more clearly defined today through the remarkable discoveries of M. Malleret.

This is not the least benefit from these researches, which demonstrate so clearly the immense part which India has taken in the cultural development of Indo-China.

As I have informed you at the beginning of the lecture, I shall not dwell on the numerous works of consolidation and of restoration, which our technicians in

Cambodia, Annam, Tonkin and Laos have completed in spite of material difficulties which were considerable, and always increasing.

In short, in Indo-China (during the war) we quickly ran out of iron, cement and means of transport.

Labour, besides, became scarce and very dear, in spite of Government financial aid which was both generous and continuous.

Finally, the scientific staff found its number diminished through the exigencies of war, while those who remained at their posts were increasingly worn by the climate and by privations. And it is with regret that we note all those labours, which, for lack of printing materials, will either never be recorded, or if they are recorded later, have lost part of their interest, at least for the author.

Conclusion.

I wish, Ladies and Gentlemen, to conclude, by telling you of the emotion, mingled with pride, which I feel today at appearing before one of the oldest Asiatic Societies of the world, and that at the very moment when the Royal Asiatic Society of Bengal prepares to celebrate the second centenary of the birth of that first and most genial student of Indian Culture, William Jones.

Now, as you are probably aware, French Sanscrit scholars descend in direct succession from this Scientist; and our Institution, L'Ecole Française D'Extreme-Orient, owes its very birth to the initiative of those scholars.

Therefore, I beg to offer, as a worthy homage to the great man whose memory your society is preparing to honour, this account of the recent labours which my colleagues and I have been able to accomplish.

Notes.

Details on the archaeological researches carried out in Siam by Monsieur P. Dupont as well as the photographic documents will be found in the B.E.F.E.O., tome XXXIX, fasc. 2, p. 351, ss., tome XL, fasc. 2, pp. 503-504, as well as in the 'Cahiers de la Societe des Amis de l'E.F.E.O'., 1939-1940. Monsieur L. Malleret has published preliminary reports on his researches in the Bulletin of the E.F.E.O., tomes XLIII, and XLIV not yet out—and in the 'Cahiers de la Societe des Amis de l'E.F.E.O'., 1943-1944.

INSTITUT DE DROIT COMPARÉ, UNIVERSITÉ DE PARIS

Voici deux siècles naissait Sir William JONES à qui revint la gloire d'éditer le premier et de traduire les lois de Manou.

La France tient à s'associer à l'hommage que l'Inde s'apprête à rendre à ce grand savant dont les travaux servirent de point de départ à un grand nombre d'études orientalistes dans le monde entier. Elle a d'autant plus de titres à le faire que Sir William Jones aimait et connaissait parfaitement notre langue; c'est en français, en effet, qu'il écrivit ses premiers ouvrages: une vie de Nadir Chah, puis un Traité sur la poésie orientale et une Grammaire persane.

Mais à travers Sir William Jones c'est également aux lois de Manou que s'adresse cet hommage; leur sagesse et la perfection de leur technique en font parmi les codes anciens l'un des plus remarquables aussi bien du point de vue juridique que philosophique.

Pour les juristes français leur intérêt est considérable et ceci à plusieurs égards. L'Historien du Droit, d'une part, peut constater que l'Inde des lois de Manou malgré son originalité propre, est très proche sur certains points de la Rome antique ou de la France du Haut Moyen-Age; quant au civiliste, il est heureux de découvrir dans une législation aussi éloignée de nous dans l'espace que dans le temps, des solutions analogues à celles du Droit français actuel.

* * *

Les lois de Manou marquent leur originalité à l'égard des droits occidentaux sur deux points principaux: elles connaissent d'une part une séparation rigide entre les différentes classes de la société: il s'agit d'un véritable droit de castes, et d'autre part, elles constituent un code religieux autant que juridique.

Le Droit Romain a connu, lui aussi, à l'origine, la distinction très nette et même l'opposition entre deux classes d'hommes: les Patriciens et les Plébéiens, mais ces derniers eurent vite fait d'obtenir l'égalité, d'abord par la publication du Droit dans la Loi des XII Tables (449 av. J.C.) puis par la loi Canuleia qui permit les mariages mixtes, enfin par la divulgation du calendrier et des formules.

Mais dès la Loi des XII Tables, le Droit Romain à la différence des Lois de Manou est un droit laïque. De même nos coutumiers du Moyen-Age, pourtant tout imprégnés de foi religieuse, distinguent nettement préceptes évangéliques et règles juridiques.

A ce point de vue, les lois de Manou se rapprochent certainement plus de la Bible et des autres droits orientaux que de ceux qui sont à la source de nos institutions.

* * *

A plusieurs égards cependant le Mānava-Dharma-Śāstra rappelle le Droit Romain.

Comme lui tout d'abord, il admet l'esclavage et même d'une façon beaucoup plus absolue: en effet, selon l'article 14 du Livre VIII, 'Un Śoudra, bien qu'affranchi par son maître n'est pas délivré de l'état de servitude'; le texte ajoute 'car cet état lui étant naturel, qui pourrait l'en exempter ?'

Les sources de cet esclavage sont à peu de choses près les mêmes qu'à Rome: 'le captif fait sous un drapeau ou dans une bataille, le serf né d'une femme esclave dans la demeure du maître, celui qui a été acheté ou donné, celui qui a passé du père au fils . . .' (L. VIII, art. 415).

Comme en Droit Romain également les acquisitions faites par l'esclave, la femme ou l'enfant, accroissent au patrimoine du père de famille. Il ne semble pas cependant que la femme soit dénuée de personnalité juridique et qu'elle ne puisse rien possèder en propre comme la femme romaine mariée cum manu. L'article 194 du livre IX lui reconnaît en effet la possibilité d'avoir des biens séparés: dot ou présents reçus durant le mariage.

Le père de famille peut enfin répudier sa femme ou plus exactement ses femmes car, contrairement à ce qui se passait à Rome, la polygamie est tolérée, mais cette répudiation n'existe qu'à titre de peine ou de remède, l'indissolubilité du mariage étant le principe (art. 227 du livre VII).

D'autres éléments des lois de Manou suggèrent de même à l'historien une comparaison avec le Droit franc et celui du Haut Moyen-Age français: c'est ainsi que le droit de garde de l'orphelin est confié au roi comme il l'était par exemple au Duc de Normandie au XII° siècle. La réprobation des secondes noces que l'on trouve aux articles 65 et 66 du livre IX font penser à celles que manifestaient de nombreux théologiens et canonistes du Moyen-Age, à la suite des Pères de l'Eglise. Le Droit d'aînesse jouait pour les classes supérieures à l'exclusion de la classe inférieure des Śoudras comme chez nous il était réservé aux nobles.

Enfin, en ce qui concerne la procédure, les modes de preuve sont les mêmes: parfois - rarement - preuve par écrit, serment, mais surtout témoignage auquel de nombreux articles sont consacrés. Le serment pouvait être vérifié par des ordalies: 'Celui que la flamme ne brûle pas, que l'eau ne fait pas couler, auquel il ne survient pas de malheur promptement doit être reconnu comme véridique dans son serment.'

* * *

L'historien cependant n'est pas le seul à tirer profit des lois de Manou. Le civiliste français lui aussi, constate non sans étonnement, l'état avancé de ce droit qui connaît des solutions très voisines de notre législation actuelle et qui manifeste un état économique très florissant. Dans un système que nous pourrions qualifier aujourd'hui d'économie dirigée, le commerce est strictement réglementé: le roi fixe tous les 5 jours ou chaque quinzaine le prix des marchandises. L'usure est prohibée ainsi que l'anatocisme. L'activité commerciale permet un développement assez important de la théorie des obligations. Le consentement doit être parfaitement libre.

'Tout contrat fait par une personne ivre, ou folle ou malade, ou entièrement dépendante, par un enfant, par un vieillard ou par une personne qui n'y est pas autorisée, est de nul effet'. La force et le dol le vicient également. On trouve aussi une application de la théorie de la cause dans l'article 212. Il existe un principe général condamnant la fraude: tout acte entaché de fraude doit être annulé par le juge. L'article 201 est analogue à notre article 2280 qui permet au possesseur d'une chose volée achetée sur un marché de la conserver, à moins que le propriétaire ne veuille lui en rembourser le prix.

Enfin, les nombreux textes relatifs à la responsabilité font penser à nos propres règles sur ce sujet. En particulier c'est au gardien de la chose qu'incombe la responsabilité et non au propriétaire, sauf lorsque celui-ci assume lui-même la garde de la chose, mais alors c'est en qualité de gardien qu'il est responsable. Néanmoins, c'est toujours la faute qui est le fondement de la responsabilité. L'article 294 du livre VIII est particulièrement significatif à cet égard: 'si le cocher est capable de bien conduire, mais négligent, il mérite l'amende; mais si le cocher est maladroit, les personnes qui sont dans la voiture doivent payer cent panas'. Quelle peut en être la raison sinon que dans la première hypothèse le cocher est fautif, tandis que dans le seconde ce sont les personnes de la voiture qui ont eu le tort de mal choisir leur conducteur ?

Il ne s'agit là que de simples réflexions suggérées par la lecture des lois de Manou, mais pour pouvoir réaliser une étude scientifique il faudrait posséder une connaissance approfondie du droit hindou et du sanscrit et cela n'est possible que pour des orientalistes. Les juristes français ne manqueront certainement pas dans l'avenir de puiser à une source aussi neuve pour eux qu'intéressante.

ISLAMIC CULTURE AS A FACTOR IN WORLD-CIVILIZATION

By

M. HAMIDULLAH

Like the pronunciation of different languages, the significance of different terms varies greatly with the difference of surroundings. Volumes have been written on what civilization and culture mean. Islamic culture means simply what Islam stands for. There are cultures of different countries; there are cultures of different races; and there are also cultures of different communities. Yet in view of the basic oneness of the human species, these different cultures can be no more than a mere passing show in the grand and long and varied drama of humanity.

Man has now occupied practically the whole earth as his habitat, yet he has not yet completed his evolving a world-culture. The process is, however, there. And just as from city-states and other petty units we are now having a world-organization, in the crude and rudimentary form of the United Nations, so, too, a world-culture is in the throes and pangs of birth. And as we shall see, the contribution of Islam is by no means negligible in this evolution. Needless to add that from the dawn of civilization every individual human being, not to speak of nations and other bigger social units, has contributed his mite to improve the well-being of human society of which he was a member. The man who first discovered the use of fire was no less honourable than the greatest of the Nobel Laureate who are devoting their lives to discover how best to utilize the gifts of nature. In appreciating and praising the Islamic Culture there is no denying the great worth of others. History of the influence of Islamic Culture is part of the history of humanity, and with the division of labour its whole picture can be brought into relief what the labour of a single student cannot possibly expect to complete. It is in this spirit that I am approaching the subject.

Feature of Islamic Culture.

The most important feature of Islamic Culture, which ought to be stated in the very outset, is that according to its own teachings, it is not a *new* culture but the revival of *the* culture. According to the Qur'ān and the traditions of the Prophet,

Islam was nothing but a 'reminding', a *dhikr*, of the natural human culture. Concentrating on the essentials of the basic culture, it has emphasized again and again on the unity of Man and the futility of the centrifugal factors in human society.

We say and we see that nations rise and fall, yet this is not due to any physical change in the members of a nation but a change in mental outlook. The process of deviation is so gradual and individual that the generality remains unconscious in spite of the great change that besets in the course of generations. A reorientation of thought transforms a whole system, and Islam has achieved many wonders in this connection in backward countries like Arabia and elsewhere.

One concrete example would suffice. I refer to the division of humanity in castes. The four categories or castes are no peculiarity of Brahmanism. One comes across them in Egypt, in Iran and elsewhere so much so that I am tempted to call it a universal and even a logical system. Even the Qur'ān has incidentally recognized it. But as we know, this harmless division, based in the origin on the option of profession and aptitude, cannot remain an unmixed good if it degenerates into a birth and blood basis.

In Arabia there was no caste system at the dawn of Islam but with the growth of civilization it could have come into play, and hence the Qur'ānic check on its uncontrolled flow.

So, according to the Qur'ān (1 : 6), 'the people worthy of receiving the favour of God', are not all human beings irrespective of their deeds and actions but something else:

> 'And who obeys God and the Messenger: Such are the people whom God has favoured, viz. the Prophets (or leaders), the Truthful, those sacrificing their lives and those behaving in a correct manner.' (Q. 4 : 69.)

(١) صراط الذين انعمتَ عليهم (١ : ٦) ٥

(٢) فاولٰئك مع الذين انعم الله عليهم من النبيين و الصديقين و الشهداء و الصالحين (٣ : ٦٩) ٥

(For نبي in the sense of عالم Cf. (علماء امتى كأنبياء بنى إسرائيل (حديث)

It is characteristic that here soldiers come in the third place and the truthful dealers take the second rank just after the people well-versed in law or the leaders. The fourth and the last grade of the favoured people is that of those behaving correctly: All the rest will have to pay and be punished for the misbehaviour.

Thus the four-fold caste system, though philosophized, was yet led in a useful channel of competition and could be classed on the basis of merit and action.

I shall now deal with something more general.

One God and one Humanity.

The chief characteristics of the Islamic Culture are its emphasis on unity and action. One God and one humanity on the one hand, and action and effect on the other, are what Islam stands for. The belief in the unity of God has the necessary concomitant of the equality of the Faithful. According to the Qur'ān and the practice of the Muslims ever since their Prophet, the difference of language or colour or race is nothing but a portent of the mastery of the Creator; and in the words of the Qur'ān:—

> And the difference of your languages and colours,
> lo; herein indeed are portents for men of knowledge. (Q. 30 : 22.)

And again:—

> O mankind! Lo! We have created you from
> a single male and female,
> And we have made you nations and tribes that ye
> may distinguish one another. Lo! the noblest of you,
> in the sight of God, is one who feareth Him most.
> Lo! God is Knower, Aware. (Q. 49 : 13.)

This proclamation, or rather restatement of the equality of man and priority of the pious was staggering in Arabic where each petty clan or tribe formed and insisted to retain a separate political entity; and in fact it is no less so in our own days, and in the words of Prof. Tucker of America, the mere increase in the number of the members of tribes and replacing of the name of tribal prejudice for the sonorous 'nationalism' does not change the fact. But if economic needs were primarily responsible for the minute divisions and subdivisions of the human race, perhaps it will again be some other economic factors which will be decisive, more than anything else, in reuniting human family.

At the dawn of Islam, the unitarian conception of Divinity was scarcely to be found in actual profession and practice of men in any country. It is the Islamic conception of God, which, I am persuaded to think, has to a large extent been responsible for the restoration of unitarianism in other religious communities. Islam freed men from the bondage of their own handicraft, and idols and other false gods have now been practically given up in all civilized and advanced communities. This reorientation of human thought regarding his own position and his relation with his Creator is not a mental luxury to the few thinking philosophers but a reality to everybody.

An important topic of discussion in this connection is the question of *Weltanschauung* or world outlook. There are religions which prescribe that the greatest height of humanity in this world is to forsake the world and to lead the life as an ascetic or monk. There are other schools of thought just the contrary, and

believe that the ultimate aim of man's life is to enjoy life. Both these spiritualistic and materialistic extremities are not good for the greater number. The Islamic teaching is rather a *via media*, a blending of the good and shunning the evil of both. To quote from one of the finest passages of the Qur'ān:—

> There are some men who say: O Lord, give us good in this world; but such shall have no portion in the next world. And there are others who say: O Lord, give us good in this world and also good in the next world, and deliver us from the torment of the Fire (hell). They shall have a portion of that which they have gained: God is swift in taking an account.
>
> (Q. 2 : 200–02)

And again:—

> But seek the abode of the Hereafter in that which God hath given thee and neglect not thy portion of this world, and be thou kind as God hath been kind to thee, and seek not corruption in the earth. Lo! God loveth not corrupters. (Q. 28 : 77)

Naturally, it is not even thinkable that the totality of men would become monk. That all men should turn brutally materialistic is also not desirable. Man cannot become *angel*, and man should not become *devil*. The *via media* is that man should remain *man*, that is, all the creation of God may be subservient to man yet man should be the servant of God, and not of his proper passion.

Nationality.

This leads us to the notion of nationality in Islam. Historically nationalism is a development of family relationship. It is still a great factor in the world though undoubtedly it is also the greatest stumbling block in the path of a world-culture. With the progress of civilizations, factors other than blood-kinship have come to contribute to solidify political units, such as geographical, linguistic, ethnic, chromatic and political prejudices, name them anything one may like. Islam was a protest against this primitivism. For one cannot change one's ethnic nationality. It is just as impossible to change one's chromatic nationality. To change one's linguistic nationality is practically as difficult. According to Islam, it was in the interest of humanity to give up faction and discord. Yet these chromatic and ethnic and linguistic prejudices would not allow real fraternization. The real need was to shift the basis of nationality from some fatal and unalterable accident to complete choice and option. The choice of Islam was Belief or outlook. Two brothers may fight with each other, yet friendship between two men of the same outlook would be more intimate and more lasting. As the history of Islam shows this was no mere pious wish but it was acted upon with astonishing results and has not crumbled down under the impact of the western civilization prevailed and maintained

by brutal force. The struggle between nationalism and cosmopolitanism or internationalism is going on and surely there is no possibility of stability with chromatic or ethnic or racial conception of nationality. A way out has, however, been suggested and acted upon by Islam in the practical form of the nationality of the co-believers, with complete equality between its members.

Action and Individual Responsibility.

The other great feature of the Islamic Culture was, as I suggested above, action. Islam has proclaimed each man individually responsible for his deeds and misdeeds. There is no vicarious responsibility or punishment in Islam, according to which man is originally innocent, not sinful; and it is only his action in this world which renders him good or evil and accordingly treated in the Hereafter. There are cultures in our present-day world which have no other sanction of morality than the material force of the state. But Islam has combined with the naked force of the government the belief in a future and everlasting world where one will reap the fruits of the life in this world, and it is this belief that prompts man to be just even when there is none to force him or even detect him.

Just as there have been ethnic, chromatic and other nationalities, so too the world has seen religions confined to particular chosen people of God admitting in its folds none except these who were accidentally born in that particular community. There was no salvation for the rest of humanity, for there was according to them no salvation except through them. Religions with universal call are a late occurrence in human society and Islam can claim for it not an inglorious share in the field.[1] And not only this. Let us glance a little beyond our modern enlightened twentieth century, and look 13 centuries back, when even listening by aliens to the recital of one's holy books was a capital crime, Islam had in its very first days proclaimed:—

> Lo, those who believe (i.e. in what is revealed to Muhammad), and those who are Jews, and the Christians and Sabeans,—whoever believeth in God and the Last Day and doeth right,—surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.
>
> (Q. 2 : 62, 9 : 69)

This verse, repeated twice in the Qur'ān is worth very serious consideration. To me it is nothing less than evolving a basic religion, or a confederation of religions on the basis of the minimum required for the salvation of man, or as the Qur'ān has put it, for the good in this world as well as for the good in the Hereafter.

The influence of Islam has neither been confined to particular branches of human activities nor to particular countries. The reason is not far to seek. Firstly,

[1] Cf. also 3: 63 where all inspired religions have been dealt with.

Islam is not merely a religion in the sense of confining itself to regulate the relations of man with his Creator, leaving aside the relation of man with his fellow man. Islam regulates the conduct of a Muslim in all walk of his life—spiritual, social, public and private. Secondly the call of Islam was not confined, at any time, to particular races or countries and as a matter of fact with its great attraction of the equality of the Faithful, it has spread far and wide on the globe. Racial or chromatic nations rise and fall, yet thanks to the ultra-racial conception of nationality, Islam has been able to procure for championing its cause and bearing its torch people from very different countries and climes. During the last 13 and a half centuries, Muslims, have carved out for them in various parts of the world tracts of land of various dimensions to rule for various terms of time and with various degrees of strict observance of the tenets of their *din* of Islam. It will not be possible in a symposial talk like the present to describe, however briefly, the contribution of each and every generation of the followers of Islam. A few of the salient features may be mentioned here.

Scientific Spirit.

A great contribution of Muslims to the modern world may be recapitulated in the words of Briffault (*Making of Humanity*, p. 190):—

> The debt of our Science to that of the Arabs does not consist in startling discoveries of revolutionary theories; Science owes a great deal more to Arab Culture, it owes its existence. The ancient world was, as we saw, pre-scientific. The astronomy and mathematics of the Greeks were a foreign importation never thoroughly acclimatized in Greek Culture. The Greeks, systematized, generalized and theorized, but the patient way of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental enquiry were altogether alien to the Greek temperament. What we call Science arose in Europe as a result of new spirit of enquiry, of new methods of investigation, of the methods of experiment, observation and measurement, of the development of Mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs.

Historiographical Exactitude.

In the field of historiography, the Islamic contribution, or rather model, has so far remained unequalled. It began with the life of the Prophet and was later used more or less in other fields of literary activity. So, every narrator had to name the whole chain of his narrators, naming not only the one from whom he immediately heard but also the authority of this latter and authority of each authority up to the

very person who was an eye-witness to the fact narrated. This was correlated with the science of biography of narrators with details of their personal trustworthiness, memory, power of intellect and understanding, names of their teachers as well as pupils, i.e. those from whom one heard any facts and those to whom one transmitted, with dates of birth and death etc. When we read for instance the Book of Traditions by Bukhárîy, we may get bored at the never-ending recurrence of lengthy chains of narrators for each single little item of facts but incidentally we get the great advantage of knowing the exact sources of information for each fact and we can easily check and control the trustworthiness of the narration, a trustworthiness, not only unsurpassed but even unequalled by any other nation's literature. Thus it is not the record of hearsay evidence and bazar gossips or even stories of 'Mens-chausen' but cold facts transmitted in each generation by trustworthy authors to trustworthy authors, and often with double, triple, quadruple and multiple chains of authorities or narrators that we come to know of the details of the subject dealt with by these authors.

Law and Justice.

In the domain of law, Islam has made some very peculiar contributions. The religious basis of Muslim polity and the insistent belief in the freedom of conscience had to be reconciled. This must be the origin of the Islamic order that non-Muslim inhabitants of the Muslim state should have complete judicial autonomy. It was the Qur'ān which commanded this, and the practice of the Prophet and later caliphs endorsed it that when the parties, for instance, belonged to Christianity, not only the judges but even the laws administered should be Christian, without any appeal even in the final stage to the non-Christian ruler of the country. This judicial autonomy referred not only to matters of what we now call personal status, but all cases irrespective of civil or criminal or any other side. The questions of conflict of laws, when parties belong to different categories of subjects had its own arrangement. Islamic tribunals did not interfere with communal cases unless and until both the parties expressly brought the cases before them voluntarily in preference to their denominational court, in which case justice, tempered with mercy was administered them, or even their personal law was followed if the parties so chose.

As a student of international law, I may be pardoned to single out this particular branch of law for special discussion. Kautilya, Aristotle, and many other philosophers of yore had treated of international law as a part of public laws which included political, administrative, constitutional and other branches of law. It was Abu-Hanifah who first separated this branch of study from political science and general law and rendered it an independent and self-contained subject. The Muslim jurists not only 'invented' this science, but they also worked out the

great and revolutionary principle of right to the enemy. In other civilizations, enemy qua enemy possesses no right; the conqueror uses absolute discretion of treatment. It was first in Muslim international law that we come across the full-fledged notion of the right to enemy in time of war as in peace, and these rights and obligations with same sanctions as any other part of Muslim law of the land.

In social matters, Prof. Hobhouse acknowledges that whatever betterment of the treatment of slaves was brought into play in modern times was traceable directly to Islamic influences. Again, the position of woman was raised by Islam from a nonentity to that of practical independence with absolute rights of property and contract. So, many religions had condemned usury even before the birth of Islam, but it goes to the credit of Islam that it also solved the problem as how to meet the pressing requirements of a needy person for interest-free loans. Thus the Qur'ān has laid down that one of the items of the recurrent expenditure of the State should be to provide for the help of those encumbered with debts; and in the time of caliph, the *Baitulmál* or the Government Treasury opened a branch for loans without interest on credit.

National Economy.

In the field of national and political economy, the basic principle prescribed by the Qur'ān is that wealth should not circulate among the rich only. The compulsory inheritance of a deceased by several of his near relatives, restrictions of testamentary disposals of property, maintenance of private property and as a consequence individual initiative yet the imposition of a surplus-property tax, called *zakát*, and several other provisions along with the important prohibition of usury may be referred to here in connection with the struggle between the Haves and Have-nots. It is the first duty of the Muslim State, according to the Qur'ān, to provide for the minimum needs of every inhabitant of its dominion who cannot, for one reason or other do that. Taking from the rich and redistributing among the indigent is the function of the State. Ibn-Hazm, of Spain, in a classical book of his, recently edited, proves on the authority of the Qur'ān and the *Hadith* that the statutory 2½% of *zakát* tax on surplus property is not the maximum duty leviable on the rich, but that in time of need the government may impose additional taxes on the rich to the extent of leaving to them the bare minimum necessary to remain alive (*sadd ramaq*) and appropriate all the rest in order to feed the indigents in the country who cannot support themselves. Of course this forcible expropriation is only permissible in time of urgent need when all other resources of the State have exhausted. It is not intended to feed the indolent parasites but simply to exact justice from those members of the society who profit by the society and are accidentally in a better position than others.

Conclusion.

In conclusion I must remind you that it is neither precept nor principle which is of any great value but practice and observance of it which goes a long way to benefit and influence others. Muslims there are many in the world, and there are new conversions in even the most unexpected and unpropitious surroundings, but, alas, we 'hereditary' Muslims lack everywhere that morale which once made Islamic Culture a living force and a civilizing factor in the world of the fratricidal species called Man.*

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* Read at the Symposium on 'Islamic Culture' opened by Sir Jadunath Sarkar and presided over by Prof. M. Z. Siddiqi of the University of Calcutta.

PREHISTORIC CULTURE AND INDIA

By

K. P. CHATTOPADHYAY

Prehistoric culture can be studied from two kinds of data—

(a) the remains of ancient man and his tools, and

(b) survivals of past social organization and old techniques of material culture.

Collection of data of the first kind involves exploration and planned excavation; the second, an intensive study of culture of primitive and less advanced people. It is only when such spadework has been done that we can attempt a synthesis and formulate a culture sequence. In the field of exploration and excavation, comparatively little work has been done. The Archaeological Survey of India has devoted its resources and personnel mainly to the study of historical times, and attempts on the part of anthropologists to get it interested in Prehistoric Archaeology has so far not been successful.

Isolated workers have of course for a long time collected paleoliths in different parts of India, commencing with R. Bruce Foote whose find of a paleolithic tool dates from the sixties of the last century. The Tamil as well as the Telugu country, the Narmada valley and Hoshangabad and adjoining areas in Central Provinces, Chota Nagpur, Orissa, Rajputana and the Punjab have all added their quota of such tools. Serious exploration or excavation was not, however, undertaken until ten years ago, when a combined expedition from Yale and Cambridge under De Terra and Paterson came to work in the Punjab and in Kashmir, in 1935. They were joined by a few young research students from the different Universities of India. The work of this expedition has thrown a good deal of light on the chronology of ice ages and interglacial epochs and led to the collection of stone implements of distinctly different levels of culture. In the absence of definitely associated fossils, the datings have, however, been approximate. Some work was also done in the Narmada valley and in the region near Madras earlier by Cammiade and later by Krishnaswami and it has been suggested that in that area pluvial and dry periods occurred corresponding to the oscillations in climate in the north. In this area De Terra and Teilhard recovered paleolithic tools in a boulder conglomerate bed

of middle pleistocene age according to the fauna found in deposits above this bed. In 1940 N. K. Bose and D. Sen (of the Anthropology Department of the Calcutta University) carried out excavations in the Mayurbhanj State and a large number of different kinds of tools were collected. They include pebble tools, core tools and a few flake tools with one side unworked. The paleoliths were found at a certain definite depth below the surface, and in laterite beds. In the absence of any fossils, definite dating is not possible. Similar tools were collected in large numbers in Santal Parganas by the Norwegian Mission of Benagaria in Dr. Bodding's time. Unfortunately, these tools were brought in mainly by Santals and others, as they came across them, on the surface or while preparing their fields by cutting terraces. No scientific exploration or excavation has so far taken place in this area which is likely to yield valuable data.

Regarding neoliths, the position is even worse. Here again, the early observers had reported finds over eighty years ago in South India. Since then neoliths have been reported from different parts of Madras Presidency, Sind, Assam, and the Punjab. In 1915 Mr. Anderson collected a fair number of chipped, ground and polished tools from Singbhum. Polished celts were reported from Orissa later on. Neolithic sites were also excavated by the De Terra-Paterson expedition and neoliths were found associated with potsherds. Flint tools have also been found at Rorhi and Sukkur which have been claimed by some scholars to be the forerunners of the stone implements of the Mohenjodaro civilization. In 1940 and 1941 some exploratory work for neoliths was undertaken by the Anthropology Department of the Calcutta University, and a fair number of tools collected in Mayurbhanj and in Chakradharpur area. Excavations could not, however, be undertaken owing to lack of funds. The latest work in the field of prehistoric archaeology has been undertaken by the Gujrat Research Society in collaboration with the Archaeological Survey of India. The tools are reported to have been found in association with fossils, and human bones are also stated to have been recovered.

It will be apparent from this brief survey that systematic excavation has occurred only in a few isolated areas in this vast country. The little scientific data that are available, however, suggest that the tool makers of the old stone age in South-east India are connected with a culture that has links in South Africa, while the makers of neoliths and the people of the urban civilization of Mohenjodaro are of a different group. The gaps in our knowledge are, however, too big to come to a decisive conclusion.

I shall now consider the social and technological data furnished by modern primitive tribes. One fruitful method by which earlier submerged cultures can be traced is by the intensive study of material culture, and comparison of the technique with that of surrounding areas. Archaic methods often survive due to religious or traditional conservatism and indicate the former existence of a culture which had

mainly disappeared due to absorption and replacement. In this particular field there is a very great dearth of details. In a paper published over 20 years ago it was pointed out by the writer that the earlier people in India were pushed by later comers into what was described as 'safety pockets'—places in which the country will allow of a fair livelihood but are difficult access to the invaders. In Northern and Eastern India, there are some such places, and the chief among them are Nepal, Assam and Chota Nagpur. There are similar areas in South India. In Assam, the provincial Government had done useful work by deputing officers for ethnographic studies. The work of Hutton, Mills and others are well known. The earlier work of Playfair, Gurdon and Shakespeare, however, was not sufficiently detailed. The Anthropology Department of the Calcutta University has tried to supplement this earlier work. The Purum Kukis of T. C. Das, is a valuable monograph on this area. The paper on Garo Law of Inheritance by J. K. Bose and on Khasi Kinship and Social Organization by K. P. Chattopadhyay fill up some of the gaps in our knowledge about these tribes. Further monographs are in preparation. In Chota Nagpore the work of Rai Bahadur S. C. Roy has given us details of the life of Oraons, Kharias and Birhors. For Mundas, his labour has been supplemented by Father Hoffman and his collaborators. The Santals have received attention from Dr. Bödding and are being studied intensively by K. P. Chattopadhyay. In the Central Provinces Grigson and Elwin have published valuable memoirs on Gonds, Agarias and Baigas. The Korkus have been studied in their primitive condition by K. P. Chattopadhyay and some papers on them published in the Journal of this society But we know very little about the most primitive of Orissa tribes—the Juangs. Two preliminary notes on them by N. K. Bose are the only scientific data available about them. The tribes of the Telugu country, of the Tamilnad and of Kerala have so far received no attention from the scientific student of society. The reason for it is a paucity of workers and funds. The monograph of Todas by Dr. Rivers published forty years ago, and the recent work of Aiyappan on Nayadis and on Chenchus and Reddis by Haimendorf finish our list of intensive work among tribes in South India.

In other parts of the world, the State arranges for trained anthropologists to work among tribal people. This is the rule in America, in Soviet Russia and in the areas under the Colonial office of the British Government. But outside the solitary province of Assam, the rule here seems to be that persons who are scrupulously innocent of anthropological knowledge are appointed Special Officers for Tribal people. If the Provincial Governments all over India modify their policies and appoint a provincial anthropologist to study the tribes in their area and appoint trained men as special officers, the big gaps in our knowledge of tribal culture can be quickly bridged.

I shall now illustrate the value of the line of approach indicated earlier—of study of cultures for evidence of earlier stages. In my work on Newars of Nepal I have attempted to show how it is possible to trace a submerged culture by the survival of archaic techniques. One of these was a particular mode of oil extraction. As a result of my analysis which was published in the Journal of this society in 1923—I expected similar oil presses to be found surviving in outlying areas in Assam, Chota Nagpore, and possibly in the Central Provinces. N. K. Bose discovered such an oil press among Hos in Seraikela in 1926. It is used also by Oraons and Kharias. Cammiade has reported it further south among Koyas. Martin had made a reference to an oil press in Assam, and a friend, at my suggestion made enquiries in that area and reported its occurrence there in the form found elsewhere. It has been reported by me in the case of Korkus and Gonds of C.P. and Berar. An even more primitive type which I have shown to be the forerunner of the plank press has been described by me for Mayurbhanj and adjoining districts and its occurrence in an outlying area in Bengal reported by N. K. Bose. It occurs also in Assam and Nicobar Islands. I may add that the distribution of the oil press is co-terminous with the speech of Austric family in India.

A second powerful line of attack on the study of social archaeology is furnished by the study of social functions. These are in general determined by three factors, (*a*) the economic and geographical setting, (*b*) the history of the people, and (*c*) the innate tendencies common to all human beings. By a careful comparative study of social customs it is possible to detect misfits which cannot be ascribed to the first or the third factor. In such case, the explanation is furnished by the previous history of the tribe. In general a defunct social custom or belief leaves behind certain remnants. No custom or belief consists of a single trait. Generally it consists of a number of traits that go to form a complex. When in course of historical changes, the main trait or group of traits in a complex gets altered, replaced or suppressed, the less important traits which are not directly under the force operating on the custom, tend to survive. As an example I may note the case of the Junior Levirate. In general, in societies where this custom is operative, the younger brother stands on a specially intimate footing with the elder brother's wife even during the brother's lifetime. A study of our own society reveals that the custom has disappeared among higher castes in Northern India for nearly two thousand years, but a joking relationship between these two persons has persisted. The late Dr. Rivers made a special application of this general proposition with regard to kinship terms. Just as we distinguish by different words, those objects or ideas which we differentiate, similarly, we affix different labels to the members of society whom we distinguish by their function. Those persons to whom we are indifferent, we lump together; those whose social functions are of importance to us and who

differ among themselves in this respect, we label differently by separate kinship terms, while those who have a common social function, are classed together. When therefore social functions of different groups of kin get altered, the labels also tend to change. But those terms which had been affected by the earlier custom, and are not subject to the direct force of later changes tend to remain unaltered. Earlier social functions also tend to survive in its less important traits as noted earlier. As I have indicated in one of my early papers the Vedic people who practised the unrestricted levirate, had a common term *devara* for the brothers of the husband. Later the custom changed to junior levirate and the term *devara* remained attached to those brothers of the husband who were unaffected by the change, namely the younger brothers. A new term was coined for the husband's elder brother, and it varies in different areas in Northern and Eastern India.

This weapon of the study of kinship terms and social functions is, however, a dangerous tool to handle carelessly. Unless the culture as a whole is studied there is a tendency to put forward unnecessary speculations and hypotheses about alleged earlier social customs. An example of the kind is furnished by Hodson's hypothesis of earlier Khasi dual organization and cross-cousin marriage to explain certain equations of the kinship system. As I have shown elsewhere, these features of Khasi Kinship terminology fit in much better with the existing Khasi social functions and religious beliefs.

As an example of how this type of analysis may be helpful in forecasting the likely occurrence of social customs or yielding evidence of importance regarding an earlier culture, I shall note two examples.

The analysis of Melanesian data by Rivers had indicated that certain kinship identities were associated with the occurrence of marriage between persons related as near kin but two generations apart. Sarat Chandra Roy when he collected the kinship terms of the tribes of Chota Nagpur, notably the Oraons, was struck by the occurrence of some of these identities in the kinship tables. On enquiry he discovered that the Oraons had joking relationship between grand parents and grand children and sex-relation between near kin so related was condoned and not treated as incest. In my paper on Contact of people as affecting Marriage rules, I pointed out certain other parallels and accepted Roy's view that many of the tribes of this area and Central Provinces probably had had earlier a social organization somewhat similar to that observed in Pentecost. The valuable discovery of the Ambrym marriage classes by Deacon had revealed the mechanism of change from mother-right to father-right by steps, and I suggested that changes on similar lines had probably taken place in this area. Elwin has recently reported an actual marriage of this type, showing that Sarat Ray's suggestion was not speculative. In the same way, T. C. Das's work among Purum Kukis, reveals that these people had earlier laid much greater stress in social function on the woman's side of the family. The

two hypotheses which Mrs. Seligmann and I formulated on the basis of social and socio-economic factors respectively, to explain the origin of the cyclic marriage clans in Assam, both of them derive considerable support from the observation of these archaic survivals of social function which had not been recorded at the time of their formulation. The absence of detailed data among other tribes of adjoining areas and somewhat different economic setting stands in the way of further progress towards a definite solution.

I think I have made it clear how important for a study of earlier submerged social and material culture it is to obtain accurate and detailed information regarding all aspects of life of a tribe. A third approach to this problem, which I have been trying to develop recently, is the application of the statistical method. In the case of a big tribe like the Santals, numbering nearly two millions, and distributed over several thousand villages in three provinces and several States of Eastern India, intensive work in all the areas is impossible to undertake for even a very enthusiastic band of anthropologists. In such cases the method of random sampling, combined with intensive work near the areas where the normal pattern is found to be least subject to change has been found useful. For analytical purposes, samples for intensive study may be chosen in areas which have been subject to different forces. In this way a comparison is made possible of the effect of one particular type of social or economic force, retaining the other factors more or less constant. On the basis of this actual observed change we may assume similar changes earlier.

As I have stated in the beginning, all such work requires men and money, and support of the State to guarantee continued employment to the research worker who is willing to equip himself for this special type of work on modern lines.

I now call upon my colleagues in the symposium to take up the discussion. As the opener I have confined myself mainly to the general outlines. They will supply the detailed statement of the problem and possible solutions.

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* Opening paper of the Symposium on Archaeology with Prof. K. P. Chattopadhyay in the chair.

RACIAL TYPES IN PREHISTORIC INDIA

By

B. S. GUHA

Although India has been the chief source of our knowledge on the phylogeny of the primates in the rich deposits of the Siwalik Hills, and in the remains discovered of the anthropoids, named Sivapethicus and Ramapethicus, we have the nearest approach to the Human line, no true remains of the palaeanthropic man have so far been found. This must not be taken to mean that they are absent in this country, but rather to the fact that systematic explorations necessary for such discovery have not been undertaken. It is true that relics of early stone age were reported by Robert Bruce Foot, Blandford and others, extensively from Central and Southern India, and certain fossil human skulls were said to have been discovered, but careful search has failed to trace them. Systematic exploration of the cultures of Pleistocene Man in India may be said to have begun with the expedition of Hellmut de Terra in 1935, and of de Terra and Movius in Burma in 1937. The expeditions were successful in discovering a new Palaeolithic culture called the 'Soan' from the Soan Valley in the upper Panjab, which subsequently intruded in the Narbadda Valley and Peninsular India. The 'Soan' culture was a characteristically 'Chopping-tool' culture and belonged to the Middle Pleistocene times. Unfortunately no skeletal remains of Man associated with this culture were found.

Similarly the investigations of Movius in Upper Burma resulted in the discovery of an hitherto unknown culture called by him *ANYATHIAN* (from ān-ya-thā, colloquial Burmese for the Upper Burmese), and also of the Middle Pleistocene, which together with the territory extending from Pekin to Japan, and westwards into Northern India with a common characteristic 'chopping-tool' culture, appear to belong to a common horizon different from the Old Stone Age culture-complex of Europe. Unlike, however, the remains of the Pithecanpropus or those of the Sinanthropus in the Trinil and Choukoutian Zones of Java and China, no remains of the palaeanthropic man have yet been discovered in India or Burma, though in the loessic deposits near Rawalpindi belonging to the postglacial period de Terra found portions of a human skull apparently of the Neolithic Age but whose racial affinities remain unknown until Prof. Hooton publishes his report from Harvard.

Following the explorations of de Terra and Movius a Prehistoric Expedition was led in the Sabarmati Valley of Guzrat in 1941-42 by Drs. H. D. Sankalia and B. K. Chatterji under the patronage of Rao Bahadur K. N. Dikshit, then Director General of Archaeology. While the expedition was successful in discovering in the loessic mounds at Langhnaj, a village in the Mehsana Taluka in the Baroda State, rich deposits of microlithic implements, no human remains were discovered. In the two subsequent years, however, Dr. Sankalia and Dr. Mrs. Irawati Karve succeeded in discovering several human skeletons in apparently flexed position and undoubtedly the first remains of Man found in what Dr. Sankalia called the microlithic period. The exact chronology of this microlithic culture and the age of the deposits in which the skeletons were found are not fully determined. Handmade pottery of a soft clay of yellowish colour is associated with this microlithic culture which may well be post neolithic. A thorough examination of the Langhnaj deposits and the remains of fauna found, is necessary not only to fix the age but also to correlate it with the lithic cultures of Northern and Central India. The human and animal remains, which I had the occasion to examine last year in the Deccan College Research Institute, are encrusted with a thin layer of hard calcarious material, and in the bones the organic matter has completely disappeared and mineralization has considerably advanced. Outside the Bayana skull, they are the only fossilized human skeletons found in this country. I do not want to anticipate the findings of Dr. Mrs. Karve who is studying these skeletons, but there can be no doubt that they are Homo Sapiens and show no special features of the palaeonthropic man. In the formation and modelling of the lower forehead and structure of the nasal bones they appear to be allied to the aboriginal type now found in the highlands of Central India and belong to what Col. Sewell and I have termed proto-australoid. If a surmise can be permitted at this stage I would assign them to the ancestors of the Bhil tribe who still occupy the Vindhyas and the Satpura ranges stretching into South-eastern parts of Guzrat, though considerably intermixed nowadays.

Subsequent to the periods not wholly associated with lithic industries, the sequence of prehistory in India falls under two main heads, namely the Chalcolithic civilization of the Indus Valley and the Iron Age Megalithic sites of Central and Peninsular India.

The examination of the extensive remains of Man at Mohenjo-daro and the cemetery and other areas of Harappa, disclose, as Col. Sewell and I have reported, of what in the absence of a better term is called (i) the Mediterranean Race and (ii) a large brained tall race also of the longheaded type. The affiliation of the former is undoubtedly with the dolicho-cephalic races who occupied the Mediterranean basin in ancient times and are still concentrated in Southern Europe, North Africa and parts of Asia Minor. It is possible that along with this there existed either as part of the 'Indus' civilization complex or more probably as conquered

subjects, a race belonging to the Mediterranean group but of an older type and distinct from it and whose affinities have been shown by Krogman in the skulls discovered by Mackay at Chan-hu-daro and traceable in the fossil skull recovered from the bed of the Bayana river near Agra. I have described this race as Palae-Mediterranean and Krogman calls it Proto-Mediterranean, and is to be found as a dominant racial type in Southern India at the present time.

The typical Mediterranean and the large-brained dolichocephalic types have been discovered in the pre-Sargonian Strata at Tell-al-Ubaid and Kish of ancient Mesopotamia and furnishes a close link with the civilization of the Indus Valley, cemented further by relics of painted pottery wholly unconnected with the pottery found in Southern India and described by Dr. Starr as a characteristically 'northern phenomenon'.

One of the peculiar characteristics of the large brained dolichocephalic race of the ancient Indus valley is the remarkable post-auricular development of the skull, a trait noted also by Sir Arthur Keith in the crania found at Tell-al-Ubaid.

In one skull of undefined age at Mohenjo-daro and at the G sites at Harappa, which belong to the Late Harappa Period and assigned by Mr. Vats to Circa 2700 to 2800 B.C., remnants of the Brachycephalic race are for the first time found in this country. In Europe, Brachycephaly is chiefly associated with the Neolithic Period but in India its earlier traces have not yet been discovered. The Brachycephalic element at Mohenjo-daro and Harappa is of the Alpine type, but in one specimen a plano-occipital type of similar affinities to the Dinaric race of South Eastern Europe is undoubtedly noticeable. It probably links the Indus Valley of the Chalcolithic times with Southern Arabia and possibly with Asia Minor and accounts for the type which is found dominant in the present time from Sind to Kannada and eastwards in northern Bihar and Bengal.

In the megalithic remains of Central and Southern India belonging presumably to the early Iron Age, the crania excavated chiefly from burial urns disclose an aboriginal type of proto-australoid affinities. The late Prof. Elliot Smith noted it in some of the skulls sent to him from Aditanallur in the Tinnevelly District and I have found it very strongly marked in other skulls from the same site and in the crania found by Mr. Murray in the Megalithic burial jars in the copper belt of the Dalbhum District and presented to the Natural History Museum at South Kensington. Among the skulls described by Meadows Taylor from Jewurgi in the Shorapura State, above the junction of the Bheema and Krishna rivers there is one of an undoubted Negroid characteristic with Subnasal gutter and tremendous facial projection giving it a distinct Simian look.

The rest of the human remains of the Megalithic culture horizon from the Deccan and Tamilnad, are chiefly of the palae or proto-mediterranean type but there

are some of a markedly brachycephalic character of the plano-occipital type similar to those now found among the inhabitants of Coorg, Kannada and Tamilnad.

To sum up, while we have no remnants so far of the palaeanthropic man in India, the racial types found from the microlithic post-neolithic period to the early Iron Age sites account for the main racial types found today in India, comprising both the long-headed and broad-headed elements. Of the characteristic mongoloid type, however, we have no distinct evidence except for one specimen found at Mohenjo-daro. With the systematic explorations of prehistoric sites, both lithic and metal-using and careful surveys of river and culture-bearing hillsides, not only gaps in our existing knowledge of the Early Man in India are likely to be filled up, but evidence may also be forthcoming of his possible relationship with the ancient Man of Java and China, with whom there is evidence to think that he belonged to a common cultural horizon in pleistocene times.

THREE BHUBANESWAR INSCRIPTIONS BELONGING TO THE COLLECTION OF HINDOO STUART

By

P. ACHARYA

The following four inscriptions are said to belong originally to the temples of Bhubaneswar :—

A. The Brahmesvara temple inscription of Kolavati Devi, the mother of Udyota Kesari.[1] It is now lost.

B. The Meghesvara temple inscription of Svapneswara Deva.[2] It is now fixed on the western compound wall of the Anantavasudeva temple.

C. (1) The inscription of Bhatta Bhava [3] Deva. It is now fixed on the western compound wall of the Anantavasudeva temple.

C. (2) The inscription of Chandradevi.[4] It is now preserved in the hall of the Royal Asiatic Society of Great Britain and Ireland, London, and belonged originally to the Anantavasudeva temple.

The three inscriptions A. B. and C(1) were removed from their original temples and deposited in the Museum of the Asiatic Society of Bengal, Calcutta. In 1837 at the suggestion of Major M. Kittoe, the then Curator of the Museum of the Asiatic Society of Bengal, these three inscription slabs were returned to Bhubaneswar by the committee of the Asiatic Society of Bengal. The list of donors and donations to the Museum of the Asiatic Society for 1822 published as an appendix III of the *Asiatic Researches*, Vol. XV (1825) records that 'General Stuart' donated 8 Sanskrit stone inscriptions out of which there were *two stones from Bhubaneswar in Orissa with Sanskrit inscription.* No list of antiquities presented to the Museum of the Asiatic Society of Bengal, before 1814 is available; the first list was published as an appendix to volume XI (1816) of the *Asiatic Researches* and all the subsequent

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[1] (*a*) Prinsep—J.A.S.B., Vol. VII, 1838, pp. 557–62.
(*b*) Mitra—Antiquities of Orissa, Vol. II, 1880, 87–89.

[2] (*a*) Prinsep—J.A.S.B., Vol. VI, 1837, pp. 278–88.
(*b*) N. N. Vasu—*Ibid.*, 1897, pp. 11–23.
(*c*) Kielhorn—E.I., Vol. VI, pp. 198–203.

[3] (*a*) Prinsep—J.A.S.B., Vol. VI, pp. 88–97.
(*b*) Mitra—A.O., Vol. II, pp. 85–87.
(*c*) Kielhorn—E.I., Vol. VI, pp. 203–07.
(*d*) N. N. Vasu—Castes and Sects of Bengal, Vols. I and II.
(*e*) N. G. Mazumdar—Inscriptions of Bengal, Vol. III, 1929, pp. 25ff.

[4] Barnett—E.I., Vol. XIII, 1915-16, pp. 150–55.

volumes contain such a list up to the year 1837. No list other than that of the Vol. XV gives the name of any antiquity from Orissa. So the doubt naturally arises as to how the Committee[1] of the Asiatic Society of Bengal which got only *two stone inscriptions* from Bhubaneswar, could identify *three inscriptions* belonging to that place and returned them for restoration in their original places. This leaves enough margin to arrive at the conclusion that out of these three inscription slabs, one at least does not belong to Bhubaneswar and the inscription of Bhatta Bhavadeva furnishes such internal evidence as to prove, without any shade of doubt, that it originally did not belong to any temple of Bhubaneswar.

In a paper entitled *The Commemorative inscription of the Anantavasudeva temple of Bhubaneswar*, published in the Proceedings of the Indian History Congress, Calcutta Session, 1939, pages 287–318, I have fully discussed the question and proved that the inscription slab of Bhatta Bhavadeva now fixed on the compound wall of the Anantavasudeva temple is a spurious one at Bhubaneswar.

In the proceedings of the Asiatic Society of Bengal for 1837, it is recorded that three inscription slabs were returned to Bhubaneswar from Calcutta, but now the Brahmesvara inscription is not found anywhere at Bhubaneswar. Rajendralal Mitra saw the inscription there and noticed it in his Antiquities of Orissa, Vol. II. He did not notice the Meghesvara inscription in his book, but N. N. Vasu in 1895 found the Meghesvara inscription on the same spot in the compound of the Anantavasudeva temple just at the side of Bhatta Bhavadeva's inscription. The Pandās of Bhubaneswar who were successful in bringing back the inscription from Calcutta by showing discourtesy to Major Kittoe in 1837, are unable to say anything to its whereabouts. Prinsep edited many inscriptions in 1837 and 1838 but he never chose to produce the full facsimile plate of anyone excepting this. He wrote as follows:—'Before returning this he (Kittoe) kindly took for me a very exact impression, whence I have copied the reduced facsimile in plate XXIV'. Due to the loss of the original slab of the inscription this facsimile plate serves now fully the purpose of the original one. Finding some glaring mistakes in the text by comparison with this plate I attempted to redecipher the inscription and my result is recorded in this paper. Similarly finding a few mistakes in the texts of the Anantavasudeva temple inscription published in the Epigraphia Indica, Vol. XIII, I have corrected them in this paper. As the Meghesvara inscription, which has been carefully edited by many, belonged to the collection of Hindoo Stuart, I have only added a short note on it to complete the list of all the three inscriptions of Bhubaneswar which he removed from there.

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[1] J.A.S.B., Vol. VI, p. 319 and Vol. VII, p. 557.

BURMESE MSS. IN THE ROYAL ASIATIC SOCIETY LIBRARY

By

W. S. DESAI

The Royal Asiatic Society, Bengal, has in its possession 162 Burmese MSS. consisting of 52 Parabaiks and 110 Palm-leaf bundles. 'Parabaik' (a Burmese term) is a flat thin material either of paper or cloth or metal folded backwards and forwards, and used as a slate for writing purposes. The parabaik material under consideration is probably made of a pulp of rags and powdered mulberry bark. Thin cardboard made out of this is painted black. The whole parchment is then folded backwards and forwards to form into pages. The size of each page varies from 4 to 8 inches in breadth by 12 to 14 inches in length. The pages are not numbered. The writing material is not ink but a soft slate pencil with a pointed tip. What is written is surprisingly indelible on the parabaiks.

As to the palm-leaf, it belongs to the palmyra palm-tree or the Corypha palm of the same species as the toddy palm. The Corypha palm leaves, however, are much bigger and are believed to be more durable than any other variety. The writing instrument is neither ink nor slate pen but a pointed iron style called Kanyit (ကညစ်) in Burmese. The writing is scratched into the leaf, and after the inscription is completed earth oil is applied to the leaf, a process which causes the words to stand out conspicuously in black.

Of the 52 parabaiks, one is white, the rest being black. Among the palm-leaf MSS., there are three gold lacquered leaves. One palm-leaf MS. is wrapped in a beautifully woven piece of cloth with bright silky designs on the inner side.

The Royal Asiatic Society has not maintained an accession register to show how these MSS. were acquired. It is certain, however, that they are trophies of the three Anglo-Burmese Wars, 1824–26, 1852, and 1885 respectively. They were presented from time to time by British officers who served in these wars. In the Society's proceedings for May 1889, there is the record of the presentation of one such MS. It is a matter for congratulation that they were presented to this learned Society which has given them a home and which is anxious to make them available to researchers.

Most of the parabaiks bear no date of composition. The dates mentioned are—earliest 1127 B.E., that is 1765 A.D., and latest 1195 B.E. or 1833 A.D. This period comprises the reigns of four kings of the Alaungpaya or Konebaung Dynasty, Hsinbyushin, Singu, Bodawpaya, and Bagyidaw. The majority of palm-leaf MSS. bear chronological indications. They appear to have been composed during the period from 1720 to 1861 A.D., that is coming down to the reign of Mindon.

With the exception of two parabaiks, all the others are in modern Burmese. One treatise is in the Shan language, and the other in Talaing. In one or two of the parabaiks are found pencil scribblings in English. These appear to be comments made by some researcher or enquirer at a later date. Most of the palm-leaf MSS. are either Pali in the Burmese script or in the Burmese language; six are in Talaing; and three in Sinhalese. The language in the three gold-lacquered leaves, mentioned earlier, is ornamental Pali, the script being similar to square Pali.

Very few of the MSS. are in sound condition. Seventy-five per cent of the parabaiks are badly moth-eaten, some of them being in the last stage of decomposition. Fortunately 80% of the writing is still readable. Before these MSS. are lost to scholarship, it is necessary to have them microfilmed. Arrangements are being made to put them through this process. The palm-leaf MSS. have not been treated with preservatives since their arrival in the Society's library. The result is that most of the leaves have become brittle, although the handwriting is again 80% legible. During the last few months, however, the Burma Government Information Centre, under my charge, has put these MSS. through an oiling process. It has been found that many pages are missing in respect of both types of MSS. It appears that after sampling them, donors presented these bundles to the Society. It is possible, the samples are in the India Office, the British Museum, and elsewhere in Britain and Europe.

The authors of the parabaiks are largely unknown. Only two MSS. mention the author: one a Burmese physician, Shaw byu bin Saya, and the other a monk named Khingyi Akka. The first is a treatise on medical prescriptions, while the second deals with the limits of secular jurisdiction over the Buddhist clergy. It is certain that parabaiks on official records, chronicles, etc. are the compositions of the Clerks of the Crown called Saye-daw-gyis. The authors of the palm-leaf MSS. are theologians, usually monks of which there are three types or grades: (i) Novices (Koyins) or probationers; (ii) Upazin, second grade monks, e.g. U Sumana, the meaning of the term being virtuous; (iii) Sayadaws or head monks. Among the authors are also a few nuns and laymen. One of the nuns is Shin Khemā (= safety). A few of the palm-leaf MSS. mention names of patrons at whose expense the work was done. Thirty-three of the parabaiks were composed under Royal patronage. These are largely reports on administrative jurisdiction, petitions, reports of envoys to foreign countries, official records, day-to-day occurrences of importance in the

realm, etc. A few of the palm-leaf records are also thus patronized, and contain, besides official records, stories with moral lessons attached, and discussions on religious matters in which even kings participated.

The MSS. deal with a wide range of subjects. The following two lists will give an idea:—

Parabaiks 52
- History 9
- Literature 2
- Law 4
- Geography 9
- Medicine 2
- Travel 1
- Cosmography 1
- Botany 1
- Administration 7
- Diplomatic affairs 9
- Religion 1 (Illust.)
- Personal letters 2
- Architecture 1
- Agriculture 1
- Jātakas 1
- Epics 1 (pictorial)

Palm-leaf MSS. 110
- Vinaya and Abhidhamma 54
- Jātakas 19
- Medicine 11
- Law 12
- History 15
- Cosmography 4
- Astrology 3
- Architecture 1
- Administration 2
- Literature 1
- Diplomatic affairs 1
- Mensuration 1
- Etymology 1
- Anthology 1
- Alchemy 1

It would be of interest now to enter a little into the contents of the MSS. The historical treatises are of some importance, and it appears, will be of help to modern research. They attempt to record a chronological history of Burma from the reign of the first elected king Mahathamada of legendary fame right up to 1714 A.D. In most cases, these historical compositions are chronological records of kings in order of their reigns, brief accounts of major events, and their military achievements. Emphasis is laid on the period spent as Crown Prince or Ein-she-min (embryo king), the year of accession to the throne, length of reign, number of wives and children, the year of death, and age at death. At least half a dozen parabaiks give records of events during the reign of Bagyidaw (1819–1837). Two treatises deal with the history of Arakan, one on Chiengmai, and still another on the royal line of succession in Ceylon which is called Thiho. There is evidence of diplomatic relationships with China, the Governor-General of Bengal (Bengala Myosa), and also with Delhi. Presentation of gifts, interchange of letters, and visits of envoys are recorded. Mention is made of British envoys in Burma, particularly Capt. Hiram Cox, and the British Residency in Burma (1830–1841). Lt.-Col. Henry Burney, who played so

important a part in Anglo-Burmese relations during the reign of Bagyidaw is also mentioned.

As to the histories of Ceylon, Arakan, Tenasserim, etc. in most cases these are brief accounts of the reigns of kings including those of Pegu, Ava, Toungoo, Tharekhittaya, Pagan, and Chiengmai.

Twenty MSS. treat of judicial administration under Burmese Kings: instances of law-suits, trials, criminal offences, petitions, judicial decisions, and judicial addresses of ministers, such as, Mahapyinyakyaw, Manu Rāja Pyathon, Wunsin Minyaza, Manusāra, and others. Different kinds of criminal offences and penalties thereto, such as compensations and fines, are also dealt with.

Geographical treatises give accounts of certain travellers and trips of Burmese envoys to China, Bangkok, etc. Maps of a crude kind are attached to show townships, villages, and other administrative divisions of Burma.

Burmese Cosmography is dealt with in two treatises with pictorial illustrations. These are based mainly on the Abhidhamma. The universe is shown to consist of 31 mansions, each mansion or existence being concretely depicted in the form of a graduated turret of the royal palace. Considerable space is devoted to illustrations showing the position of Mt. Meru which is supposed to be the centre of the universe and surrounded by four islands. There are also illustrations of evil-doers passing through untold sufferings in the eight hells.

The MS. on Botany gives a list of 661 names of trees and of medical plants. The treatises on Architecture describe designs and plans of royal palaces together with their furnishings. The Mathematical MS. deals with sixteen different kinds of calculations. Tables are furnished for the calculation of weight, time, distance, speed, height, depth, breadth, area, etc.

The treatises on Administration give some idea of the nature of government under Burmese kings. Emphasis is laid on the limits of certain jurisdictions and the administration of justice. Administrative reports of local officers are also to be found in this section. Three treatises consist of literary compositions, poems, letters to friends, etc. One particular MS. is a Burmese-Burmese dictionary. Other topics include Pali Grammar, Mythology, Astrology, Alchemy, Jātaka stories, and commentaries on Vinaya and Abhidhamma. Alchemy even up to the present time is a popular field of adventure in Burma. There is a persistent belief in all ranks of Burmese society that it is possible to grow rich overnight if the art of turning base metals into gold can be discovered.

Besides Alchemy and Astrology, the art of Tatooing is practised on a large scale in Burma. It is believed that certain tatoo devices on the human body will grant immunity against the sword and even the bullet. Among the Medical MSS. there is a prescription, which, it is claimed, if properly administered, will make the body

proof against sword wounds. The Astrological treatise prescribes *mantras* meant to dispel evil influences.

Among the Palm-leaf MSS., 30 are purely in Pali, while 29 are Nissayas, that is Pali text with word for word interpretation in Burmese. Both pure Pali and Nissayas include canonical and non-canonical texts, commentaries, and sub-commentaries, also grammar. The canonical texts in pure Pali are the Vinaya Piṭaka, Sutta Piṭaka, and Abhidhamma Piṭaka. As to the Vinaya Piṭaka, there are complete texts of Māhavagga and Cullavagga which are meant to regulate the life and conduct of monks and nuns. There are a few copies of the Kammavācā regarding the admission of monks and nuns into the Saṅgha. This book is held in high esteem by Buddhists as is evident from the thick ornamental gold-lacquered lettering of the MS.

One of the non-canonical texts among the MSS. is the Suttasaṅgaha. The Suttas stand as examples of the virtues of charity and morality. In Burma this work is held in high respect and is regarded to be a part of the Sutta Piṭaka. Then there are the Visuddhimagga of Buddhaghosa which is an encyclopaedia of Buddha's teachings; the Abhidhammattha Saṅgaha, a compendium of the Abhidhamma also held in high esteem by the Theravāda school of Buddhism which prevails in Burma; Kaccāyana's Vyākaraṇa or Grammar in Pali; and a number of commentaries and sub-commentaries. The Nissayas or Pali-Burmese MSS. are on the Vinaya and Sutta Piṭakas. There are also non-canonical texts, such as, the Suttasaṅgaha, Khuddasikkhā, Pālimuttaka-vinaya-vinicchaya-saṅgaha, grammar, commentaries, and sub-commentaries. This then is the subject matter of the MSS.

The Royal Asiatic Society possesses a printed catalogue of these MSS. with no indication, however, as to date or authorship thereof. It is an alphabetically arranged classified catalogue; but it cannot serve the purpose of the scholar or even of the enquirer. It confines itself merely to the identity of titles, number of pages in each bundle, and the subject but not the subject matter. Many of the MSS. have been erroneously entitled by the cataloguer; the transliteration of Burmese and Pali terms into English is very defective.

In December of 1944, Lt.-Col. L. Htin Si, Administrator of the Rangoon University, examined the MSS. In consultation with Dr. Kalidas Nag, the learned General Secretary of the Royal Asiatic Society, he made a report on the condition of these MSS., and suggested to the Government of Burma, then in exile at Simla, the compilation of a new and detailed catalogue. 'There is no doubt', he said, 'that the collection forms a very important source for future research work. The commentaries and Expositions on the Buddhist Scriptures, which are in Pali, or in Pali and Burmese, will be useful for the purpose of collation in the publication of Pali texts. The MSS. are of historical and social interest, and should yield a rich harvest on closer study. In the interests of future Burma research, Government should give all possible assistance in (*a*) preserving and re-arranging the collection, and (*b*)

compiling as accurate a catalogue, as circumstances may permit, of the titles and contents of the MSS. This is a work not to be lightly undertaken; its compilation may take several months; and it will require the services of a person who has a sound knowledge of both Burmese and English'.

In spite of the difficulties of the War, the Government of Burma immediately responded to the appeal, and deputed their A.D.P.R. to take charge of the Burma Information Centre located in the Royal Asiatic Society building. This officer was provided with the services of a Burmese Assistant in the person of Maung Than, B.A. (Rgn.), fully answering to the qualifications mentioned by Col. Htin Si. Within five months, the task of new cataloguing has been completed. Mr. D. Guha, M.A., a young Pali scholar of the Calcutta University, has very ably and satisfactorily dealt with the Pali side of the MSS. Both the Parabaiks and the Palm-leaf MSS. have been carefully gone through; pages have been rearranged in order wherever possible; the palm leaves have been treated with deisel oil; the title, date, name of author or copyist, and locality (as recorded in the MSS.) have been copied out in Burmese, and English translation made of them. A short descriptive note has been made on each MS., giving the number of pages, the condition of the MS., the number of leaves missing, number of lines on each page, a list of traceable lacunae, and interesting extracts worthy of record in a permanent catalogue. The whole material for a detailed catalogue is ready. It needs now the services of a Pali scholar who will put it in a form usually adopted in a catalogue of Oriental MSS. This work, I believe, will be completed in Rangoon and put into the printer's hands.

I have mentioned treating the palm leaves with preservatives; this has been done. The parabaiks cannot thus be treated. The only way to preserve their contents is to have them microfilmed. If this is not done in time, within less than a decade they will be lost to the world of letters. In my opinion, it will be a scholarly gesture of goodwill on the part of the Royal Asiatic Society to make a present of both the Parabaiks and the Palm-leaf MSS. to the Rangoon University. There they will find their natural home, there they will be particularly valued, and there their usefulness to scholarship will be brought into play to the greatest extent.

In conclusion, I wish to thank the Royal Asiatic Society of Bengal, for drawing the attention of Burma authorities to these MSS., for making every convenience available for examination of same, and for the courtesy shown and help rendered to those engaged in this task by Dr. Kalidas Nag and his staff.

SIR WILLIAM JONES'S POETRY

By

SATYENDRA NATH RAY

British Indian Poetry has been regarded as a freak, and the British Poets in India have received less than justice at the bar of English criticism. Yet this is a poetry of many interests and deserves better of the critics. Interesting as are the history and circumstances of its rise, it is, notwithstanding its strange motifs and remote atmosphere, still in the main tradition of English Poetry; and besides offering many points of comparison in milieu, theme, tone and temper, and the working out of common ideas such as Imperialism, with the poetic literatures of the Dominions, the light that it sheds on the relation between India and England during nearly two centuries of association is truly illuminating.

Beginning in 1769, barely twelve years after Plassey, British Indian Poetry has striven throughout to nestle close to the mother country, harking back eagerly to English literary tradition. Its initial period from 1769 to 1803 corresponds to the Age of Johnson in English Literature and has the same transitional character. *Romance* is the keynote of the period which succeeds and lasts down to about 1846. Coming next, its Age of Tennyson survives the turn of the century and is terminated only by the First Great War. The delimiting dates are perhaps not as emphatic as one could wish but have sufficient reason for their adoption.

The opening period of British Indian Poetry (1769–1803) claims Sir William Jones, who incidentally was a member of Dr. Johnson's Literary Club before leaving England, as its most distinguished representative.

The administrative responsibility which devolved upon the British close in the wake of Plassey transformed the British community in India. This community was bound henceforth to be more numerous, stable, cultured, consisting largely of administrators, jurists and educators, whereas it had consisted primarily of traders before.

That poetry was not long in following conquest was seen in the publication in 1769 of *Zingis*, the first work of British Indian Poetry, a poetic tragedy by Alexander Dow. Dow came out to India in 1760, and it was during his first furlough home that *Zingis* was produced at Drury Lane and subsequently published. It was followed up by *Sethona*, another poetic tragedy, during Dow's second furlough in 1774. The

two tragedies are not of much intrinsic worth though not inferior to the majority of eighteenth century tragedies. Their production at the Theatre Royal in Drury Lane would show that they were taken seriously, and one would like to think that they helped to create the ensuing vogue for Indian themes in the English Theatre. Dow was, besides, an assiduous and skilled translator, and we read of Sir William Jones on one occasion recommending him as an expert in translating from the Persian.

Between Dow and Sir William Jones stand two or three minor poets of whom Eyles Irwin was the most prolific. Considering the rapidity with which he wrote, the enterprize he showed in having his works translated into French, and the case with which he turned the accounts of his travels into verse, Irwin can be described as a poetic journalist. Like Dow, he too is distinguished by a strong capacity for sympathizing with remote civilizations, curiously anticipating Byron in his feeling for Venice and Greece. Irwin sees nothing inhuman even in the Suttee, so long as it is love that prompts the act. The heroine's speech in his narrative poem, *Bedukah*, supposed to be addressed to an English spectator of her self-immolation, is a passionate defence of her choice.

The culmination of the early sympathy of the British poets with India is found in Sir William Jones, whom Irwin in one of his poems significantly describes as the 'British Hafeez', and who came out to India in 1783 as Chief Judge of the Calcutta Supreme Court. At Harrow and Oxford Jones had laid the foundation of a profound scholarship, including an accurate knowledge of great many languages, among others of Hebrew, Arabic and Persian. He had distinguished himself as a jurist at home, but his real life's work began with his arrival in India.

The archaeologist in Sir William Jones has overlaid the poet in him. Yet it was because he was a poet that he could become the great Indologist that he was, and the essence of his love of the East is distilled in his poems.

Jones's phenomenal powers of assimilation determined the character of his literary achievements. His earliest works were translations from Arabic, Persian, Latin and Greek, to which were later added translations from Chinese and Sanskrit. Allied to the translations are certain pieces which are not translations in the strictest sense but are largely derivative, Jones's share in them lying chiefly in the arrangement and adaptation of materials quarried out of existing sources. The eastern fondness for stories made him essay an amount of narrative verse; but the zenith of his achievement was marked by a number of fervid hymns to Hindu Deities, showing a breadth of sympathy not only rare in Jones's own age but in the entire range of English poetry. Some Latin poems and an occasional verse such as no poet can help writing conclude the list of Jones's poetical writings. His phenomenal memory tended to make his poetry a trifle too full of poetic echoing, and his knowledge of the verse forms in many languages led him to experiment in naturalizing foreign measures in English.

Translations intersperse the whole of Jones's literary career from 1760 to 1794. His translations are mostly into English, occasionally into Latin. In 1770 Jones published a work in French called *Traite sur la Poesie Orientale* which was accompanied by a translation of some of the odes of Hafiz. It was followed in 1772 by *Poems consisting chiefly of Translations from the Asiatic Languages*, and in 1783 by his translations of the *Moullakat*, completed in 1781. During his Indian career he translated some of the masterpieces of Sanskrit Literature including *Sacontala*, *Gita Govinda*, and portions of the *Vedas*.

Jones's verse translations are rather diffuse and are so characterized by the eighteenth century 'Poetic Diction', that they fail to reproduce the flavour of the original. They read like strange thoughts rigged out in the diction of Gray. The prose translations are happier. Of the verse translations the *Moullakat* is remarkable as a landmark in the familiarization of the eastern outlook of life in the West. The idea of *kismet*, the recurrent motif of all the seven poems, set up many echoes in later English poetry. The translation of *Sacontala*, although not always free from mistakes, is admirable as pioneer work, and has the adventitious interest to students of Comparative Philology of having been first done into Latin as the language nearest to Sanskrit, and then into English.

The most important among the poems which are largely adaptations are *Arcadia*, *Solima*, and a few lines written in imitation of Alcaeus defining the nature of the State. *Arcadia* is a youthful exercise based on an allegory by Addison in which Menelaus stand for Theocritus, and his two daughters Daphne and Hyla standing respectively for the elegant and the simple types of pastoral poetry, are won in a musical contest by Virgil and Spenser. The seminal idea of *Caissa* is taken from a Latin poem by Vida. It is written throughout in imitation of Ovid, but the management of the central situation is Jones's own. A hint or two seems to have been derived from the *Rape of the Lock*, notably the mock-heroic cast of the whole. *The Seven Fountains* and *Solima*, both founded on Oriental tales, show respectively the poet's fondness for allegory and verse-tales.

The Palace of Fortune derives its story from Dow's translation of Inatullah's tale of Roshanara. *The Enchanted Fruit* is from the *Mahabharata*, and is original in all but the bare kernel of the story. As verse-tales, they lack movement and passion such as Scott and Byron have made a perquisite of the *genre*.

Jones's unreserved devotion to eastern life, literature and mythology, and Indian antiquities in general soon began to bear fruit in work of a deeper tone. His acquaintance with the *Vedas* and the Indian hymnology in general suggested to him the idea of writing a number of hymns to the better known deities of the Hindu Pantheon. The outcome of this idea was found in three odes in the Asiatic Miscellany. Six more were written shortly afterwards, and the nine were made into a volume titled *Hymns to the Hindu Deities*. The deities hymned are Camadeo, Pracriti in her two-fold

aspect of Bhavani and Durga, Indra, Surya, Narayana, Ganga, Lakshmi and Saraswati. Of these the hymns to Narayana, the two hymns to Pracriti, and the one to Surya deal with vast spaces and elemental forces, telling of tne creation as it is conceived in Hindu mythology, and for sheer majesty are hard to match anywhere outside the epics. The rest sing of the tenderer aspects of life, of fruitfulness and plenty of learning, of the limpid flow of a river through the plains, of clouds and thunder—the welcome fore-runners of rain in a parched land of drouth.

Of the Hymns the one to Narayana has been singled out for special praise. It is no doubt one of the grandest, but owes its popularity in part to its Biblical phrasing. The opening lines are curiously reminiscent of Cristopher Smart's Song of David with which Jones could not possibly have been acquainted:

Spirit of Spirits, who through every part
Of space expanded and of endless time,
Beyond the stretch of labouring thought sublime,
Badest uproar into beauteous order start,
Before Heaven was, Thou art.
Ere Spheres beneath us rolled or Spheres above,
Ere Earth in firmamental ether hung,
Thou satest alone, till through Thy mystic love,
Things unexisting to existence sprung,
And graceful descant sung.
What first impelled Thee to exert Thy might?
Goodness unlimited! What glorious light
Thy power directed? Wisdom without bound!

More lyrical is the ode to Bhavani the Female Principle of Creation in Hindu Philosophy in one of her manifestations. It is couched in a lyric measure borrowed from the Nemean Ode of Pindar, and has a lyric quality new in Jones. The versification is best illustrated by the opening stanza:—

When Time was drowned in sacred sleep,
And raven darkness brooded o'er the deep,
Reposing on primeval pillows
Of tossing billows,
The forms of animate nature lay;
Till o'er the wild abyss, where love
Sat like a nestling dove,
From heaven's dun concave shot a ray
Still brighter and more bright it streamed,
Then like a thousand suns, resistless gleamed,

Whilst on the placid waters blooming,
The sky perfuming,
An opening lotus rose, and smiling spread
His azure skirts and vase of gold,
While o'er his foliage rolled
Drops that impearl Bhavani's orient bed.
Mother of Gods, rich nature's queen,
Thy genial fire emblazed the scene;
For, on the expanded blossom sitting,
With sunbeams knitting, thy mystic veil forever unmoved,
Thou bad'st the softly knidling flame,
Pervade this peopled frame,
And smiles with blushes tinged, the work approved.

The Hymn to Lakshmi is perhaps the best as poetry it opens:—

Daughter of Ocean and primeval Night,
Who fed with moonbeams dropping silver dew,
And cradled in a wild wave dancing light,
Sawest with a smile, new shores and creatures new.
Thee Goddess, I salute; Thy gifts I sing,
And not with idle wing,
Soar from the fragrant bower through tepid skies,
Ere yet the steeds of morn's effulgent King,
Shake their green manes and blaze with rubied eyes.
Hence, floating o'er smooth expanse of day,
Thy bounties I survey,
See through man's oval realm thy charms displayed,
See clouds, air, earth, thy tripping handmaids dressed,
And fruitful woods, in gold and gems arrayed,
Spangling the mingled shade,
While Autumn boon his yellow ensign rears
And stores the world's true wealth in ripening ears.

The poem has something of the imaginative glory of Milton, and the picturesque phrasing of Collins, and foreshadows Shelley.

It has been urged against the Hymns that judged as pure poetry they are a little too full of recondite allusions to Indian mythology. The charge is palpable and accounts for their failure to find readers notwithstanding their being beautiful in themselves. It should, however, be said for them that any faithful reproduction of the atmosphere of worship in which they are supposed to be chanted would need an unrestricted and unconstrained use of allusions, dispelling all suggestion of

unfamiliarity. Thus it is rather the ignorance of the reader than the learning of Jones which is at fault. The spirit of the hymns is nowhere vitiated by an unwanted allusion. Perhaps a mistake in art, the allusions are right in spirit.

Taken as a whole the Hymns show a wonderful power of dealing with myths and legends, which though not so far from Shelley's handling of mythology, has yet a romantic quality quite its own. The truth of their inspiration is wonderful, and shows how deep Jones had drunk of Hinduism. And nothing proves more clearly how keen his insight into Hinduism was than the uninfringed Pantheism of these hymns. As the fervid imagination of the devotee begins to contemplate the particular attributes of the Deity addressed, his mind mounts on the wings of rapture; for the moment everything else is forgotten, and the Deity, in the aspect in which He is being worshipped, is seen to be the sole God and Creator. This is what distinguishes Hinduism from the polytheistic religions; and this perception of unity in diversity and diversity in unity is the chief feature of Hindu thought of which echoes are audible still, even so late as in the poetry of Tagore.

Jones's place in English Literature needs vindication. The discovery of Sanskrit language and literature, and the perception of the affinities between the Aryan languages were in the nature of a revelation. The eighteenth century poetic ideals have undergone an undeserved reversal of fortune, and may not be reinstated again, though the possibility of such restoration is not so remote today as it was thirty years ago. It may be or may not be that we shall admire the eighteenth century. Even then we can never cease to give Jones credit for his services to that extraordinary quickening of the imaginative faculty of man in the early nineteenth century which goes by the name of Romanticism. He threw open to the West a glorious new world of images and ideas which, directly and through the Transcendental Movement in Germany which it inspired, brought about a second Renaissance in European literature and art, broad-based on a faith in the continuity of history and in man as man.

SIR WILLIAM JONES

By

PRIYARANJAN SEN

The Poetry Society has for its motto a great saying: 'Where there is no vision the people perish'. In the ordinary tenor of our life we may not be aware of the possession of this vision—the possession of this vision that is a condition precedent to our real success, individual and collective. Before coming to India, Sir William had become painfully cognizant of the lack of such a vision among his contemporaries. In October 1782 he wrote to Lord Althorp: 'If my friends are resolved to assail one another, instead of concurring in any great and laudable effort for the general safety, I have no course left, but to act and speak rightly to the best of my understanding;' this was an incentive to accept a position of trust and responsibility far away from home, as he said in the same letter: 'I have an additional motive for wishing to obtain an office in India, where I might have some prospect of contributing to the happiness of millions, or at least of alleviating their misery, and serving my country essentially, whilst I benefited my fellow-creatures.' He is more outspoken a fortnight later in a letter to Lady Spencer: 'How happy would it be, if statesmen had more music in their souls, and could bring themselves to consider that what harmony is to a concert, such is union in a state; but in the great orchestra of politics, I find so many musicians out of humour, and instruments out of time, that I am more tormented by such dissonance than the man in Hogarth's print, and all more desirous than ever of being transported to the distance of five thousand leagues from all its fatal discord.' How his words ring true, specially in a world which is war-worn today, though, also, there is no sign yet of any wholesome war-weariness ? Any way, the lack of vision among his contemporaries and friends galled him, and it was a factor which drove him to exile, for it was an exile, though it meant a judgeship in the Supreme Court of Judicature in Bengal, and with substantial emoluments.

This poetical side of his nature which was an essential element in his make-up was sometimes lost to view. In a famous letter written within a few months of his coming over to India, written by him to Edmund Burke, who stood to him somewhat in the relation of a friend and a patron, he vehemently protested against being considered a partisan of Warren Hastings, in the quarrel between Hastings

and Francis. The letter deserves to be partly quoted to give an idea of the warmth of his soul. 'You have declared, I find, that, if you hear of my siding with Hastings, you will do everything you can to get me recalled. What! if you hear it only! Without examination, without evidence! Ought you not rather, as a friend, who, whilst you reproved me for my ardour of temper, have often praised me for integrity and disinterestedness, to reject any such information with disdain, as improbable and defamatory? Ought you not to know from your long experience of my principles, that whilst I am a judge, I would rather perish than side with any man? The Charter of Justice, indeed, and I am sorry for it, makes me multilateral, it gives me an equity side; a law side, an ecclesiastical side; and worst of all, in the case of ordinances and regulations, legislative side; but I neither have, nor will have, nor should any power or allurement gives me, a political side.' Naturally, in this letter no mention is made of the poetical side of his character, but none the less it was an essential element.

For it was not merely in culling other men's flowers that this poetical side of Sir William Jones came out, sometimes he composed poems. We may realize also the fact that a verse is not a merely mechanical process but an organic one. Precocious in the art of verse-making, he composed Prolusions, consisting of more than 330 lines, a critique on the various styles of pastoral writers when he was only fifteen, modelled on Addison's poem later published under the title of Arcadia, and this poem was the first and longest of the English poems of his own composition which he presented to his friend Parnell in 1763.

One of his correspondent friends makes this significant comment on the translation made by him of a certain work. 'It is a performance of great depth, wisdom and dignity: to understand it well is no small praise; to explain it properly is still more commendable; but to translate it elegantly, excites admiration.' In judging of the translations by Sir William Jones we are apt to forget that they were elegant performances, showing the presence of a poetical mind at the bottom of it all.

He had been charmed with the poetry of the Greeks from his earliest years, and thought that nothing could be more sublime than the Odes of Pindar, nothing sweeter than Anacreon, nothing more polished or elegant than the golden remains of Sappho and Archilochus. He wanted to place his Soliman, a tragedy, on the stage and intended to compose an epic poem. But pressed as he was by circumstances over which he had no control, placed as he was in a position which demanded his full attention, a position of great trust and responsibility exacting his full strength of mind, he decided to give up burning incense at the altar of the Muses of Poetry. Long before he came to Calcutta, still in his twenties, he wrote to a friend, acknowledging the receipt of a fine Arabic Manuscript, which he recognized to be the work of a celebrated poet with whom he had been long acquainted, 'I have deserted, or rather suspended, all literary pursuits whatever, and am wholly engaged in the

study of a profession, for which I was always intended'. To another friend he announces about the same time: 'Nothing is more true than that I have renounced the Asiatic Muses and polite literature, and that for twenty years at least I have determined neither to write nor think about them. The Forum is my lot, and the Law engages all my attention.' But the temptation was too great; I should say, the faculty was spontaneous, the numbers really came to him, and we find the Bishop of St. Asaph writing to him, seven years after these letters, thanking him for a nuptial ode and declaring it to be, in spite of many lapses, 'the most genuine imitation of Pindar' that he had ever seen. Concluding his preface to Sacontala he wrote: 'It is my anxious wish that others may take the pains to learn Sanskrit, and may be persuaded to translate the works of Kalidas. I shall hardly again employ my leisure in a task so foreign to my professional which are, in truth, my favourite) studies; and have no intention of translating any other book from any language, except the Law Tract of Menu, and the new Digest of Indian and Arabian laws.'

Like another illustrious man, Sir William Jones had taken all human knowledge to be his province. In a memorandum prepared when he was 33 years old, he declared it his resolve to learn twelve languages—Greek, Latin, Italian, French, Spanish, Portuguese, Hebrew, Arabic, Persian, Turkish, German and English—learn them as a means to an end, the end being the acquirement of culture, knowledge of history, of arts, and of sciences. Poetry is, of course, not excluded from the list of subjects which come under the arts. It could not have been; for he saw the utility side of poetry as well. The true use of the fine arts he discovered in the relaxation of the mind after toil. Man was born for labour; his configuration, his passions, his restlessness, all prove it; but labour would wear him out, and the purpose of it be defeated, if he had not interests of pleasure, and unless that pleasure be innocent, both he and society must suffer. Now what pleasures are more harmless, if they be nothing else, than those afforded by polite arts and polite literature? This was the way in which he argued; he was a man bred to the professions and his view must have been conditioned by the times in which he lived. He also remembered Bacon's advice to every statesman to relieve his mind from the fatigues of business by a poem, or a prospect or anything that raised agreeable images. Still, the vision of the Purest was not altogether lost to him, and his soul must have yearned after the harmony of men's orchestra in the turmoil of the law court and the musty volumes of ancient wisdom. Our homage to him for the poetry that he achieved and the poetry that was silenced in him by his own conscious effort, a sort of voluntary self-immolation. But poetry lives in him, in spite of such voluntary checks; it is really immortal and does not depend on quantity, and the still small voice pipes clear and sharp.

What constitutes a State?
Not high-rais'd battlement or labour'd mound,
Thick wall or moated gate;
Not cities proud with spires and turrets crown'd,
Not bays and broad-arm'd ports,
Where, laughing at the storm, rich navies ride;
etc. etc. etc. etc.

and the supremacy of Law, the glory of manhood, stands vindicated in his verses, sombre against the usual elegance of his poetic expressions. Apart from his original compositions in verse which sometimes rose to sublime heights, he claims the homage of the Poetry Society, specially its Calcutta branch, because he was the first interpreter of the Poetry of the East, translator and interpreter, and Calcutta was the place which witnessed with Krishnaghar his labours in Bengal in this direction.

SIR WILLIAM JONES AS A POET[1]

By

R. K. DAS GUPTA

Mr. Chairman, Ladies and Gentlemen,

I thank the Poetry Society for the opportunity it has given me of associating myself with this afternoon's function. But I am afraid the rôle I have been given demands capacities which I do not quite possess. For a study of Sir William's achievements in verse requires an amount of special knowledge which I cannot reasonably claim. I shall, therefore, ask you, with apology, not to expect from me any systematic and critical treatment of the subject.

Sir William Jones was pre-eminently an orientalist and a jurist. And it is natural that his outstanding attainments in oriental and forensic learning should have obscured the considerable value of his performances as a poet. We can, however, assume that Sir William did not claim recognition as a poet either from his contemporaries or from the posterity. And it would not be fair to judge his poetical writings with the highest standard of literary criticism. To appreciate the interest of Sir William's poems we should view them in a special perspective, should take into account the motives and circumstances which led to their composition. For verse-writing was never the chief occupation of his life. His extraordinary intellectual powers were directed towards study and research. But it would be an error to imagine that writing poetry was with him a kind of recreation, an intellectual pastime meant for relieving the strain of hard study. This was not so. Poetry was not a diversion but a natural efflorescence of his scholarly life. He sought to realize in poetry what he gathered as a scholar. A close survey of his scholarly and poetic activities would show that his verses are a kind of imaginative complement to his purely academic pursuits.

The signs of genius which he showed in his school-days point to this consanguinity between his poetry and learning. Lord Teignmouth, his biographer, records that 'He invented a political play, in which Dr. William Bennet, Bishop of Cloyne, and the celebrated Dr. Parr, were his principal associates. They divided the fields

[1] A symposium on 'Jones as a Literary Figure' was held at the R.A.S.B. with Prof. Joygopal Banerjee, M.A., in the chair.

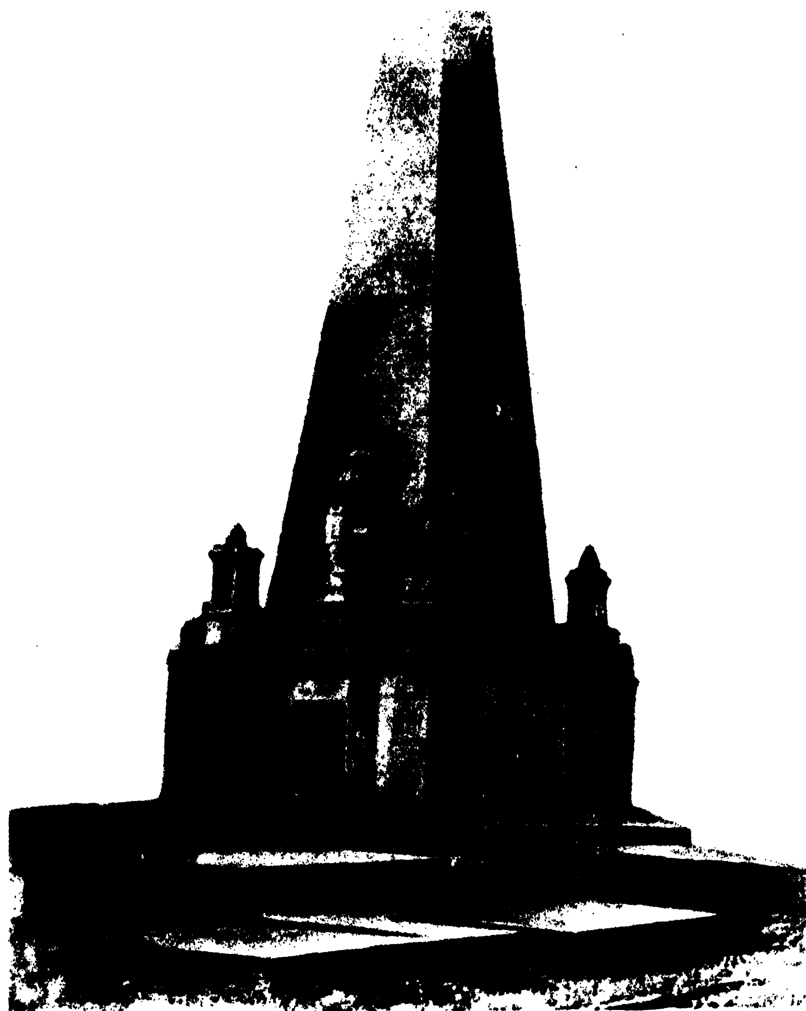
The following Inscriptions are taken from the Obelisk erected over his remains. It is the loftiest in the South Park Street Burial Ground, Calcutta (now closed):—

The following is on the *northern* face of the Monument:

SIR WILLIAM JONES, KN^T;
Died the 27th April 1794,
Aged 47 years 7 months

On the *eastern* face is the following, written by himself:—

HERE WAS DEPOSITED
THE MORTAL PART OF A MAN,
WHO FEARED GOD, BUT NOT DEATH,
AND MAINTAINED INDEPENDENCE,
BUT SOUGHT NOT RICHES;
WHO THOUGHT
None below him but the base and unjust,
None above him but the wise and virtuous;
WHO LOVED
HIS PARENTS, KINDRED, FRIENDS, COUNTRY,
WITH AN ARDOUR
Which was the Chief Source of
ALL HIS PLEASURES AND ALL HIS PAINS:
And who having devoted
HIS LIFE TO THEIR SERVICE,
AND TO
THE IMPROVEMENT OF HIS MIND,
RESIGNED IT CALMLY,
GIVING GLORY TO HIS CREATOR,
Wishing Peace on Earth,
AND WITH
GOOD WILL TO ALL CREATURES.
ON THE TWENTY-SEVENTH DAY OF APRIL
IN THE
YEAR OF OUR BLESSED REDEEMER,
ONE THOUSAND SEVEN HUNDRED AND NINETY-FOUR.



in the neighbourhood of Harrow, according to a map of Greece, into states and kingdoms; each fixed upon one as his dominion, and assumed an ancietnt name. Some of their school-fellows consented to be styled barbarians, who were to invade their territories and attack their hillocks, which were denominated fortresses. The chiefs vigorously defended their respective domains against the incursions of the enemy; and in these imitative wars, the young statesmen held councils, made vehement harangues, and composed memorials, all doubtless very boyish, but calculated to fill their minds with ideas of legislation and civil government.'

This is significant indeed. For it marks the beginning of that intimate companionship between poetic talent and classical learning which characterize the life and work of Sir William. An inspired scholar Sir William desired to grasp with his imagination what he acquired with his intellect. He wanted to vivify and make concrete in his creative work the results of his scholarly exertions. Lord Teignmouth observes in his biography that 'his genius and assiduity were also displayed in various compositions, not required by the discipline of the school'. He rendered into English verse some of the epistles of Ovid, the Pastorals of Virgil, and composed a dramatic piece on the story of Meleager. These literary efforts were a part of his study of Greek and Latin. The poems that he wrote at Harrow, at the age of fifteen, also emphasize the fact that his poetic activities were an expression of his infinite ardour for knowledge. The longest and the most important of these poems is a criticism of the various styles of pastoral verse. But his poetic faculties were remarkable. His prodigious capabilities in versification are evident in the short poem which he composed at the age of fourteen. It was modelled on a well-known Ode of Horace and was addressed to his friend Parnell. Let me read unto you two stanzas from this now forgotten poem:—

'How quickly fades the vital flow'r!
Alas, my friend! each silent hour
Steals unperceived away:
The early joy of blooming youth,
Sweet innocence, and dove-ey'd truth,
Are destin'd to decay.'

'Our house, our land, our shadowy grove,
The very mistress of our love,
Ah, me, we soon must leave!
Of all our trees, the hated boughs
Of Cypress shall alone diffuse
Their fragrance o'er our grave.'

The oriental poems of Sir William which constitute the largest portion of his poetry are likewise an expression of the high inspiration with which he acquired his

oriental knowledge. They show how a great scholar endowed with poetical faculties can express in verse the finest essence of his literary knowledge. When Sir William started his oriental studies, and that was long before he arrived in Calcutta in 1783, he had already exhibited his remarkable abilities as a poet. And it is only natural that the intellectual thrill of discovering the treasures of an old alien civilization should have found expression in poetry. His verse translations from Persian poets should be recognized as some of the finest specimens of oriental poetry in English literature. We admit they are not as powerful as Fitzgerald's Omar Khayyam. But they have qualities enough to be worth reading. His 'Persian Song of Hafiz' which is included in Gilfillan's 'Specimens of Less-unknown British Poets' is remarkable for the simplicity and neatness of its style. Let me quote a few lines from this poem which I believe is not available in any other anthology except of course, Chalmer's English Poets.

'In vain with love our bosoms glow:
Can all our tears, can all our sighs,
New lustre to those charms impart?
Can cheeks, where living roses blow,
Where nature spreads her richest dyes,
Require the borrowed gloss of art?'

'Speak not of fate: ah! change the theme,
And talk of odours, talk of wine,
Talk of the flowers that round us bloom:
'Tis all a cloud, 'tis all a dream;
To love and joy thy thoughts confine,
Nor hope to pierce the sacred gloom.'

'The Palace of Fortune—an Indian Tale' written in 1769 shows that admirable descriptive power which is perfected in his famous hymns to Hindu deities. In describing a fair maid he uses in this poem words which are worth quoting:—

'O'er her fair limbs a silken mouth flows,
Through which her youthful beauty softly glows,
And part concealed, and part disclosed to sight,
Through their texture casts a ruddy light,
As the ripe clusters of the mantling vine—
Beneath the verdant foliage faintly shine,
And fearing to be viewed by envious day,
Their glowing tints unwillingly display.'

It is, however, his oriental poems on Hindu themes which he composed during his eleven years' stay in India which most attract our attention today. His hymns

addressed to Hindu deities—Camdeo, Pracriti, Durga, Bhavani, Indra Surya, Lakshmi, Narayana, Sarasvati, and Ganga are inspired by scholarship but they show extra-ordinary powers of imaginative expression. It will be wrong to consider them merely as monographs in verse. It is true they have none of the lyrical appeal and depth of personal feeling such as we have in Keats' Ode to the deities of Ancient Greece. But if they are not fraught with passion they are not also marred by pedantry. They show an imaginative understanding of the beauty and significance of the Hindu pantheon which finds its best expression in poetry. In one of his learned essays Sir William points out the affinities between Greek and Indian deities; and his hymns illustrate in memorable words the splendour and significance of Hindu gods and goddesses. I shall read unto you the last stanzas of his Hymns to Narayana and Durga:—

'Blue crystal vault, and elemental fires,
That in the' ethereal fluid blaze and breathe;
Thou, tossing main, whose snaky branches wreathe
This pensile orb with intertwisted gyres;
Mountains, whose radiant spires
Presumptuous rear their summits to the skies,
And blend their em'rald hue with sapphire light;
Smooth meads and lawns, that glow with varying dyes
Of dew-bespangled leaves and blossoms bright,
Hence! vanish from my sight:
Delusive Pictures! unsubstantial shows!
My soul absorb'd One only Being knows,
Of all perceptions One abundant source,
Whence ev'ry object moment flows:
Suns hence derive their force,
Hence planets learn their course;
But suns and fading worlds I view no more:
God only I perceive; God only I adore.'

'O Durga, thou hast deign'd to shield
Man's feeble virtue with celestial might,
Gliding from yon jasper field,
And, on a lion borne, hast brav'd the sight;
For, when the demon Vice thy realms defied,
And arm'd with death each arched horn,
Thy golden lance, O goddess mountain-born,
Touch but the pest—He roar'd and died.'

The work of Sir William as a poet has not received as much attention as it deserves. We cannot claim from him a place amongst the best poets of England. Most of the well known anthologies do not include any of his verses and critics have dispensed with him in a half-sentence when they have at all chosen to mention his name. In the Oxford Book of English Verse you have only four lines—a piece of translation and there is nothing in Ward's British Poets. English scholars and critics have not shown as much interest in oriental literature and philosophy as they ought to have. Even the contemporaries of Sir William failed to derive as much from his contributions as they easily could. This is evident from Southey's observation on Hindu Mythology which he made after he had written his 'Thalaba'—

'The religion of the Hindoos; of all false religions is the most monstrous in its fables, and the most fatal in its effects . . . . In Thalaba nothing but meral sublimity could compensate for the extravagance of the fictions, and . . . all the skill I might possess in the art of poetry was required to counterbalance the disadvantage of a mythology with which few readers were likely to be well acquainted, and which would appear monstrous if its deformities were not kept out of sight.'

The indifference of the English reading public to poems on Indian themes is illustrated in Lord Holland's remark on—Moore's Lalla Rookh—'I have not read your Irish poem 'Larry O' Rouke.'

Sir William Jones has gathered in his verse the best fruits of his oriental learning which English writers and scholars have yet to avail in full.

from the Editor.

ÇONTALÁ,

OR

THE FATAL RING;

AN

INDIAN DRAMA

BY

CÁLIDÁS:

TRANSLATED

FROM THE ORIGINAL

SANSCRIT AND PRÁCRIT.

CALCUTTA:
PRINTED AND SOLD BY JOSEPH COOPER,
FOR THE BENEFIT OF INSOLVENT DEBTORS.
MDCCLXXXIX.

English translation of Sakuntala, dated 1789, by Jones

THE SAKUNTALA PROBLEM *

By

KSHETRESACHANDRA CHATTOPADHYAY

'Sir William Jones's translation of the *Sakuntala* led to the recognition of the original text as one of the masterpieces in World Literature. It is, therefore, right and proper that the Royal Asiatic Society of Bengal should decide to commemorate the bicentenary of Sir William by launching a scheme for a variorum edition of the drama. There are four recensions of the *Sakuntala* known to scholars, the Bengali, the Kashmiri, the Devanagari and the South Indian texts. We have to find out if there is evidence for any other recension or recensions. The texts of these different recensions will have to be carefully determined and the original text carefully restored. In doing this, we shall have to utilize not only canons of scientific text criticism but also a comprehensive study of the mind and art of Kalidasa. The question of the Prakrita will also have to be tackled. Lastly, the problem of Kalidasa's age will have to be solved.'

* Prof. P. L. Vaidya, Dr. Katre, Dr. Nag and others participated in the discussion developing the plan of preparing and publishing a variorum edition of Kālidāsa's *Sakuntala*.

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